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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

THE VEDIC SCRIPTURES AND THE BIBLE

by

Esther Elizabeth Larson

(B.Sc.Ed., Boston University, 1930)

submitted in partial fulfilment of the

requirements for the degree of

Master of Arts

1935

# FALL RIVER BOARD

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"Ye shall know the Truth and  
the Truth shall make you free."

John 8:32



"To all who love the truth and  
the truth shall make you free."

John 8:32



## THE VEDIC SCRIPTURES AND THE BIBLE

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# TWO VEDIC SCHEMES AND THE BIBLE

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## INTRODUCTION.

The Orient! What charm, fancy, romance, and mystery is embodied in that one word. To me, it meant the lands of China and India, and ever since early childhood, it has been my one dream and hope to visit these countries and, if fate so willed it, that at some time or other, I might be called to teach the fascinating and lovable children of these two distant lands. Romance, folk-lore, history, and geography of China and India, all have been to me like water to a thirsty soul and fortunately I always had the best of them, for those who guided my reading in those early days, and who recommended books, were wise in their selection, for that interest, fascination and love have never diminished, and although now many years older, I still have the hope that soon my dream will be fulfilled.

I have been able, however, to continue enlarging my knowledge of the people of the Orient, especially those of India through my study of Sanskrit. How thrilled I was, when I was told that in order to fully understand the Science of Language I should know something about that language which by some scholars is called the "older brother" of the Aryan language, and by others the "great aunt". Since high school days, the study of words, their origin, and their changes in the different languages although retaining the same root throughout, have been of vital interest to me.

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philology was uppermost in my mind, but the study of the Veda opened up new vistas, new thoughts and gave me a clearer and fuller understanding of an ancient and venerable people. How true the words of Max Muller in his lecture on the "Antiquity of the Veda"<sup>1</sup>. "The World of the Veda is a world in itself and its relation to the rest of Sanskrit Literature is such that the Veda ought not to receive, but to throw light over the whole historical development of the Indian mind."

Having read the Scriptures from Genesis to Revelations many times, studied them and attended classes for the purpose of gaining additional knowledge about them, the most noticeable thing to my mind, when I began the study of the Vedas was the similarity of many parts of the Veda to various passages in the Old and New Testaments, both manifesting the same ideas and the same sublimity of thought.

The purpose of this work is to show as clearly as possible many of these likenesses, and that just as many a beautiful lily grows on a dung-heap, so many of the religions so long despised and especially the religion and religious books of ancient and even modern India, possess germs of truth and light and if scoffers and those who are unfriendly to all old religions would only search for themselves, they would find a lily deeply planted-with no odor of dung-only the fragrance and beauty of the lily.

Like the archeologist, seeking truths of the past, delving with the spade into burning sands, fever infested swamps, interlaced jungles, and blasting away lofty mountain sides to



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Like the asceticism, seeking truths of the past, dealing with the gods into burning sands, fever, infected swarms, infested jungles, and climbing away lofty mountain sides to



learn the early beginnings of our existence, so the study of a sacred work approached in the right spirit and in sincerity of thought, reveals to us early religions, arts, sciences and the very daily life of our ancestors. Reverent and sincere study of any religion helps to firmly establish your own, enriches it, and leaves you with a strengthened conviction, that God is a perfect divine Being, that God is Law, that nothing happens that is not consistent with His perfection and that He never does anything contrary to His own nature, for God is true to Himself.

Jesus knew and understood more about Law and recognized the revelation of divine thought and in this way was a true Messiah. Jesus saves only as He helps man to keep the Laws of God, in so far as He teaches the necessity for firmly establishing these laws and the motive for obeying them.

Honest and unprejudiced study also establishes a sympathetic understanding for the childlike simplicity of these ancients, who felt and knew a Beyond, felt a Presence, whose powers they were unable to comprehend, who knew no name for God but gave a different name to His attributes expressed in actual natural phenomena, and such names as were within the comprehension of their untrained minds.

What a garden of lofty thoughts, of beauty, grace, poetry, natural religion, and truth is found in the impartial study of the sacred works of India. Max Muller states the following to which I heartily agree: " The key-note of all religion, natural as well as revealed, is present in the hymns of the Veda and is never completely drowned by the strange music which generally



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deafens our ears, when we first listen to the wild echoes of heathen worship, There is the belief in God, the perception of the difference between good and evil, and the conviction that God hates sin and loves righteousness."<sup>1</sup>

If we all would only follow the teaching of St. Paul,<sup>2</sup> "Prove all things, hold fast to that which is good", what a vastly different spirit would be manifested throughout this world, what tolerance, what magnanimity.

Truth, beauty, and grace are none the less truth, beauty, and grace, and the truth, particularly, is never dimmed, whether held by the most highly intelligent, or by those, whom most prejudiced people have classed as vile, outcast, or heathen.

1. Muller, Ancient Sanskrit Language, p. 138

2. Thess.I. v.20



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## II.

## SIMILARITIES OF THE VEDA AND THE BIBLE

## 1. The Creation

The Creation of the world and man has always occupied an important place in the mind of all, having in all ages been the subject of great controversy. In the writings of many of the ancients, Creation stands foremost among their many interesting subjects. We find in the writings of the ancient Hebrews, Babylonians, Egyptians, and the Hindus, a story which seems to claim a common origin, "dating back to very early man, tens of thousands of years ago and maybe even more."<sup>1</sup> In all of them, water holds a conspicuous part, in fact, in the greater number of them, it is symbolized in a similar manner and meant the "air which fills the space beyond the atmosphere."<sup>2</sup>

Many of the ancients held the serpent in great veneration and according to Churchward, "the serpent was the embodiment of divine wisdom. The serpent adorned, as it were, with feathers, wings, or a plurality of heads is a symbol only of the Creator and Creation. The serpent unadorned was a symbol of waters. The circular serpent was one of the symbols used to express the Universe."<sup>3</sup> Symbolically, in all the writings of ancient peoples, the Sun is shown as belligerent and emerging, finally, as victorious over the Serpent of Waters.

A Vedic story of the Creation is found in Rig-Veda 1-32,<sup>4</sup> which Creation was accomplished by the god Indra, who plays a very important part in the lives of the people, living at the time when these hymns were written. According to the above

1. Churchward, Lost Continent of Mu, p. 300

2. Ibid, p. 300

3. Ibid, p. 301

4. Lanman, p. 70



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A Vedic story of the Creation is found in Rig-Veda I-32, which Creation was accomplished by the god Indra, who plays a very important part in the lives of the people, living at the time when these hymns were written. According to the above

1. Churubart, Local Government of India, p. 700  
2. Ibid, p. 700  
3. Ibid, p. 701  
4. Ibid, p. 702



mentioned hymn, the earth is encompassed by a very thick mist, represented by a huge serpent, by name Ahi, whom Indra slays with a thunder-bolt, fashioned by Tvastar. Bravely, he advances aided by his constant companions, the Maruts, and with mighty blows, smites the prisoner of waters. Ahi is slain and lies upon the earth like branches of trees felled by an axe, and then over him, the waters which he had held imprisoned, rush unshackled. As Ahi, Indra's deadly enemy sinks into oblivion, everlasting darkness, Indra brings the sun to believing mortals.

Indra has pierced the mists and set the sun in the heavens. Gradually, the moon and then the stars became visible to earthly mortals. From works such as these, the ancient people of India began to see in Indra, a Creator, a supporter of the heavens and the earth, a mighty avenger, a great power to be held in reverence and worshipped.

The above narrative, although only taking into consideration the clearing of the mist and giving light to the world, and letting loose the imprisoned waters as man should need them, to my mind is not far different from the first Creation story or from portions of the second.

"In the beginning, God created the heavens and the earth.

And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, 'Let there be light: and there was light.'<sup>1</sup>

The Spirit of God, in the Bible narrative, moved upon the face of the waters. In the Veda story, this movement over the

1. Genesis, 1.1-3



mentioned hymn, the earth is encompassed by a very thick mist, represented by a huge serpent, by name Ah, upon Indra's side with a thunder-bolt, furnished by Tvashtar. Bravely, he advances aided by his constant companions, the Maruts, and with mighty blows, smites the fastidious of waters. Ah is slain and lies upon the earth like branches of trees felled by an axe, and then over him, the waters which he had held imprisoned, rush untrammelled. As Ah, Indra's deadly enemy sinks into oblivion, everlasting darkness, Indra brings the sun to relieving mortals.

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face of the deep, was Indra. Then God said, "Let there be light, and there was light."<sup>1</sup> To the ancients of India, this appearance of light was caused by the cleaving asunder of the waters or mist, surrounding the earth, this mist being the serpent slain by the dart or thunder-bolt of the god Indra.

In verse 6, in Chapter II, it states "there went up a mist from the earth, and this mist was, no doubt, so heavy that the light of the sun was hidden from the eyes of mortals. The gradual evaporation of the mist by the sun's rays or darts would finally cause the eyes of the ancients to behold the sun and other constellations in their entirety. Indra's thunder-bolt may have been a symbol for the rays which pierced the mist and brought life and energy to mortals here below.

This would follow the story of the Creation as found in records relating events which happened on what is known as the Lost Continent of Mu. Mr. Churchward feels that in reading many of the ancient symbols, writers have erred. He says that "they have failed to differentiate between the symbol of the waters and the symbol of the Creator, both being serpents. The Sun is not fighting at all. The spear, arrow, or dart is the symbol of activity. The Sun's forces are penetrating the waters and bring into life the cosmic eggs, that are contained therein."<sup>2</sup>

Following is the story as Churchward read it from the Naacal tablets which he found in India; "Originally, the Universe was only soul or spirit. Everything was without life—calm, silent, soundless. Void and dark, was the immensity of space. Only the Supreme Spirit, the great Self-existing Power,

1. Genesis 1. 3.

2. Churchward, Lost Continent of Mu, p. 302



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1. Genesis 1, 3.

2. Charnock, Lost Continent of Mu, p. 201.



the Creator, the Seven-headed Serpent, moved within the abyss of darkness."

"The desire came to Him to create worlds and He created worlds; and the desire came to Him to create the earth, with living things upon it, and He created the earth and all therein."

And this is the manner of the Creation of the earth, with all the living things upon it:

"The seven superlative intellects of the Seven-headed Serpent gave seven commands."

The first intellectual command was:

"'Let the gases which are without form and scattered through space be brought together, and out of them let the earth be formed.' The gases then assembled themselves into the form of a whirling mass."

The second command was:

"'Let the gases solidify to form the earth.' Then the gases solidified; volumes were left on the outside, out of which water and the atmosphere were to be formed; and volumes were enveloped within the new world. Darkness prevailed and there was no sound, for as yet neither the atmosphere nor the waters were formed."

The third command was:

"'Let the outside gases be separated and let them form the atmosphere and the waters.' and the gases were separated; one part went to form the waters, and the waters settled upon the earth and covered its face so that no land anywhere appeared. The gases that did not form the waters formed the atmosphere, and:



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"THE LIGHT WAS CONTAINED IN THE ATMOSPHERE.

"And the shafts of the sun met the shafts of light in the atmosphere and gave birth to light. Then there was light upon the face of the earth; and:

"THE HEAT WAS ALSO CONTAINED IN THE ATMOSPHERE.

"And the shafts of the sun met the shafts of the heat in the atmosphere and gave it life. Then there was heat to warm the face of the earth."

The fourth command was:

"'Let the gases that are within the earth raise the land above the face of the waters.' Then the fires of the under-earth lifted the land on which the waters rested until it appeared above the face of the waters, and this was the dry land."

The fifth command was:

"'Let life come forth in the waters.' and the shafts of the sun met the shafts of the earth in the mud of the waters and there formed cosmic eggs (life germs) out of the particles of the mud. Out of these cosmic eggs came forth life as commanded."

The sixth command was:

"'Let life come forth upon the land.' And the shafts of the sun met the shafts of the earth in the dust of the land, and out of it formed cosmic eggs; and from these cosmic eggs life came forth upon the earth as was commanded."

And when all this was done, the seventh intellect said:

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with powers to rule this earth."

"Then Narayana, the Seven-headed Intellect, the Creator of all things throughout the universe, created man and placed within his body a living, imperishable spirit, and man became like Narayana in intellectual power. Then was Creation<sup>1</sup> complete."

All legends have some foundation and most have a basis of truth. Many have some astronomical foundation while others are an explanation of a great natural phenomenon. The sinking of an island caused by an earthquake, a great flood as a result of a tidal wave or inundation of the land by the overflowing of rivers, probably was the foundation for the story of the flood, found in all ancient writings. Geology teaches us that at one time scenes, such as those above were quite frequent. Local deluges were common and in all probability some person or persons may have been saved by means of a boat and sought refuge on the top of a mountain. Although all the ancient stories of the deluge are different in their general makeup, the three points mentioned above are found in each one of them.

In like manner, Churchward is confident that the origin of all Creation legends is found in the one written on the Naacal Tablets. "It is a certainty," he says, "that the Egyptian legend of Creation, from which Moses wrote the Biblical account came from India when the Naacals went to Egypt as missionaries to teach the seven sacred inspired writings, religions, and the sciences. Therefore, the dramatic story taught in the Sunday schools throughout the Christian world

1. Churchward, The Lost Continent of Mu, p. 27



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today, originated in the Lost Continent of Mu."<sup>1</sup>

These legends grew and changed as told and retold by the different nations who claimed them. How fitting the expression found in the story of Beowulf, "word ~~o~~der fand s~~o~~de gebunden."<sup>2</sup> After his wondrous deed, the killing of the monster Grendel, the bard or poet, mindful of songs and who recollects many old traditions, proclaims the heroic exploit to the world and "frames a new story founded on fact."<sup>2</sup>

The story became distorted as these songs and traditions were handed down by way of the father and son but the germ of truth still remained, the basis upon which the story was "framed" in the beginning.

The glories of nature and wondrous works of the Creator are, today, awe/~~i~~nspiring and words are often inadequate to describe the inner feeling as one stands in the presence of God's handiwork. How perfectly natural then for the untutored mind of the people of the ages past, in their childlike simplicity, to call a phenomenon of nature which it did not understand or comprehend, a god, and worship it. The power which brought rain, gave light, displayed thunder and lightning, and was accompanied by the lusty winds who, too, were friends of man, was called Indra. To Varuna, Vishnu, Agni and others, these attributes were also designated. This agrees with Rig-Veda I - 164- 46, which states, "That which is One, sages name it in various ways - they call it Agni, Yama, Matarisvan." All then were one and the same, a personification of that force which seemed to them unexplainable, and which

1.Churchward, Lost Continent of Mu, p. 32

2.Wyatt, Beowulf, p. 44, lines 870 - 871

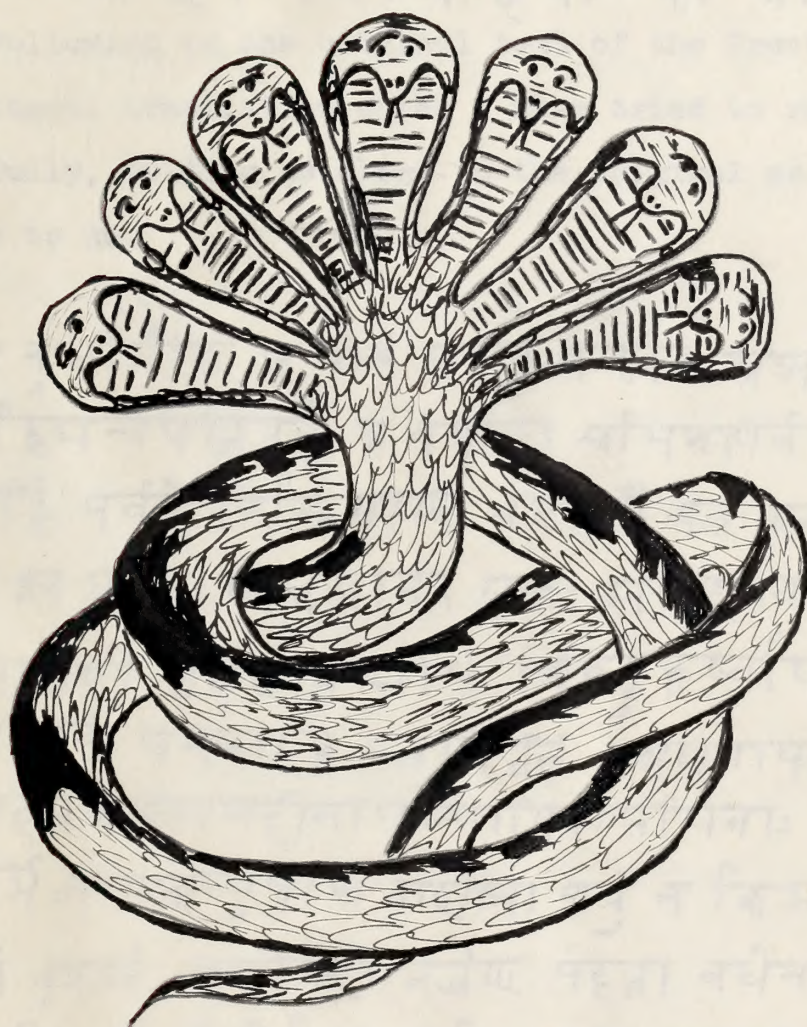


Today, originating in the East Continent of Asia.  
 These legends grew and changed as told and retold by the  
 different nations who claimed them. How fitting the expression  
 found in the story of Beowulf, "word 8888 8888 88888888."  
 After his wonderful deed, the killing of the monster Grendel,  
 the bard or poet, mindful of songs and who recollects many old  
 traditions, proclaims the heroic exploit to the world and  
 "frames a new story founded on fact."  
 The story became distorted as these songs and traditions  
 were handed down by way of the father and son but the germ of  
 truth still remained, the basis upon which the story was  
 "framed" in the beginning.  
 The glories of nature and wonderful works of the Creator  
 are, today, overwhelming and words are often inadequate to  
 describe the inner feeling as one stands in the presence of  
 God's handiwork. How perfectly natural then for the untutored  
 mind of the people of the ages past, in their childlike  
 simplicity, to call a phenomenon of nature which it did not  
 understand or comprehend, a god, and worship it. The power  
 which brought rain, gave light, displayed thunder and  
 lightning, and was accompanied by the gusty winds who, too,  
 were friends of man, was called Indra, To Varuna, Vishnu, Agni  
 and others, these attributes were also ascribed. This agrees  
 with Rig-Veda - 184-46, which states, "That which is One,  
 uses name it in various ways - they call it Agni, Yama,  
 Materiam." All then were one and the same, a personification  
 of that force which seemed to them unexplainable, and which

1. Churchoyard, East Continent of Asia, p. 32

2. Weyce, Beowulf, p. 44, lines 870 - 871





NARAYANA

SEVEN-HEADED SERPENT

SYMBOL OF CREATOR AND CREATION





NARAYANA  
 SEVEN-HEADED SERPENT  
 SYMBOL OF CREATOR AND CREATION



they truly thought represented the Creator of the Universe, the one and only Lord of the world, in that it (the name) signified the great Beyond, the Invisible, the Infinite and the Divine.

यः देवेष्वधि देवः केः आसीत्

Following is the original text of the Creation Story with the literal translation which I have tried to render faithfully, holding as close to the original as it was possible for me to do.

इदं नु वीर्यं प्र वीचं यानि चकार प्रथमानि वज्री ।  
 अहन्नाह्मपचपस्तर्हं प्र वक्षणा अभिनपर्वतानाम् ॥१॥  
 अहन्नाहिं पर्वते शिञ्जयाणं वष्टास्यै वज्रं स्वयं ततश्च ।  
 वाक्सा इव धनवः स्यन्दमाना अजः सप्पुद्रमव जग्पुरापः ॥२॥  
 वषायमाणो डवृणीत सोमं त्रिक्लृक् कृष्वपिवत्सुतस्य ।  
 आ सायकं पधवाहन् वज्रपट्वन्नं प्रथमजापट्टीनाम् ॥३॥  
 यदिद्वाहप्रथमजामट्टीनामान्मायिनामपिनाः प्रोत मायाः ।  
 आ सूर्ये जनयन्वापुषासं तादीना शत्रुं न किम् विवित्से ॥४॥  
 अहन्वृत्रं वृत्रतरं असामिन्द्रो वज्रेण पट्टता वधेन ।  
 क्क्यांसीव कुम्भिरेनो विवृक्काहिः शयत उपपृक्पृथिव्याः ॥५॥  
 अपीडेवे दुर्षद् आ हि जुह्वे पट्टावीरं तुविवाधपृजीषम् ।  
 नातारीदस्य सपृतिं वधानां संरुजानाः पिपिष इन्द्रशत्रुः ॥६॥  
 अपाहृस्तो अपृतन्यदिन्द्रपास्य वज्रमधि सानौ जघान ।  
 वृष्णो वधिः प्रतिमानं पुपूषत्पुत्रा वृत्रो अयमघ्नस्तः ॥७॥



they find through contemplation the Creator of the Universe,  
the one and only Lord of the world, in that is (the name)  
situated the great Beyond, the Invisible, the Infinite and  
the Divine.

# ॐ नमो भगवते वासुदेवाय

Following is the original text of the Creation Story with  
the literal translation which I have tried to render  
faithfully, holding as close to the original as it was possible  
for me to do.

॥ १ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ २ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ ३ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ ४ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ ५ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ ६ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ ७ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ ८ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ ९ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ १० ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ ११ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ १२ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ १३ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ १४ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ १५ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ १६ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ १७ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ १८ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ १९ ॥ अथ ब्रह्मा विश्वं सृजति ।  
॥ २० ॥ अथ ब्रह्मा विश्वं सृजति ।



नदं न मित्रपुत्रया शयानं मनो रुहाणा श्रुति मन्त्र्यापः ।  
 पार्श्ववृत्रो पाहना पर्यतिष्ठतासामहिः पत्सुतः शीबयूव ॥ ८८ ॥  
 नीचावपः । अथ वृत्रपुत्रेदो अस्या अथ वधर्नयार ।  
 उत्तरा सूरधरः पुत्र आसीद्दानुः शये सहवत्सान धेनुः ॥ ८९ ॥  
 अतिष्ठन्तीनामनिवेशनानां काशनानां पथे निर्दितं शरीरम् ।

वृत्रस्य निष्णं वि चरन्त्यापो दीर्घं तप आशमदिन्द्रशत्रुः ॥ ९० ॥

दास पत्नीरहिगीपा अतिष्ठन्ति रुडा । आपः पणिनेव गावः ।

अपां विष्णुर्पापहितं यदासीद्वृत्रं जघन्वाँ अप तद्ववार ॥ ९१ ॥

अश्व्यो वारो अथ वत्सदिन्द्र सृके यत्ता प्रत्यहर्देव एकः ।

अजयो गा अजयः शूर सोममवासृजः पर्ववे सप्त  
 सिन्धून् ॥ ९२ ॥

नासै विद्युन्न तन्यतुः सिषेध न प्रां मिहर्षाकिरद्वादुनिं च ।

इन्द्रश्च यद्युप्रधाते अहिश्चोतापरीभ्यो मधवा वि जिग्ये ॥ ९३ ॥

अहेर्यातारं कपपश्य इन्द्र हृदि यत्र जघ्नुषो भीरुगच्छत ।

नव च यन्नवतिं च स्रवन्तीः श्येनो न भीतो अतरो

रजार्जसि ॥ ९४ ॥

इन्द्रो यातो उवांसतस्य राजा शमस्य च सृङ्गिणी वज्रबाहुः ।

सेतु राजा क्षयति वर्षणीनापरान्न नेमिः पार ता बयूव ॥ ९५ ॥







Of Indra, now, I tell of brave deeds, which first the thunder-bolt (of Indra) performed. Ahi slain, the cloud mountains were opened and the waters imprisoned were let loose. Ahi slain, amid the clouds; the whizzing thunder-bolt of Indra was wrought by Tvashtar; like lowing cows, the streams resounded, and the waters flowed quickly to the sea. Eagerly, he chose for himself the missile and drank the extract in three Soma vessels. Then, the Rewarder took the bolt and slew him, the first-born of dragons. When Indra slew the first-born of the dragons, and brought to nought the wiles of the wily one, bringing forth the sun, the day, the dawn, then indeed, was no foe found. With the mighty thunder-bolt, O Indra, thou hast slain the mighty Vritra the arch-withholder, so, that like tree branches by an axe cut to pieces, the dragon lies prone upon the earth. Weak, drunken, he had challenged the great hero, distressed and rushing on. He did not escape the shock of Indra's bolt; the rift of the clouds crushed the enemy of Indra. Without feet and hands, he fought/against Indra and Indra hurled the thunder-bolt upon him. Like an emasculated bull, he failed to overcome and he lay crushed, broken into pieces. Like a reed, crushed, like a man lying, the waters flowed across him rushing, which Vritra by his might had encompassed, and Ahi was lying prone(overwhelmed) Exhausted, became the mother of Vritra; Indra threw her down, too with his weapon; Danu lay across her son, as lay a cow with calf. Not standing still, not resting, the clouds ever moving on the sky course, in their midst lay the body of Vritra, hidden, and the waters rush on for a long time, for in



Of course, now, I tell of these things, which I told the thunder-  
bolt (Indra) yesterday. All this, the cloud sometimes were  
opened and the waters imprisoned were let loose. All this,  
said the clouds; the whirling thunder-bolt of Indra was wrought  
by Tvashtar; like living cows, the streams resounded, and the  
waters flowed quickly to the sea. Eagerly, he chose for himself  
the milk and drank the extract in three good vessels. Then,  
the Rikshas took the bolt and slew him, the first-born of  
dragons. When Indra saw the first-born of the dragons, and  
brought to naught the wills of the wit-cus, bringing forth the  
sun, the day, the dawn, then indeed, was no foe found. With the  
mighty thunder-bolt, O Indra, thou hast slain the eighty Vritras  
the arch-withholder, so, that like three branches by an axe cut  
to pieces, the dragon lies prone upon the earth. West, drunken,  
he had challenged the great hero, distressed and rushing on.  
He did not escape the shock of Indra's bolt; the rift of the  
clouds crushed the enemy of Indra. Without feet and hands, he  
fought against Indra and Indra hurled the thunder-bolt upon him.  
Like an encased bull, he failed to overcome and he lay  
crushed, broken into pieces. Like a tree, crushed, like a man  
lying, the waters flowed across his trunk, which Vritra by  
his might had encompassed, and Ah! was lying prone (overwhelmed).  
Exhausted, became the mother of Vritra; Indra threw her down,  
too with his weapon; down lay across her son, as lay a cow with  
calf. Not standing still, not resting, the clouds ever moving  
on the sky, in their midst lay the body of Vritra,  
hidden, and the waters run on for a long time, for in



darkness lay the conquered one of Indra. The streams, having demons for masters and dragon keepers, had long been held back like Pani had imprisoned the cows. Indra had cleft the orifice of waters, which was Vritra, and by the one who had killed, the waters were released. Like a horse's tail, thou becamest, O Indra, when thou, the One God, was pierced by the lance of Ahi; thou didst release the cows, set free the Soma for the flowing of the seven streams. Not for him did lightning or thunder avail, nor the mist or hail, which he scattered abroad, and as Indra and the dragon fought together, nought availed, for, forever, the Rewarder was to be the victor. An avenger of Ahi, didst thou see, O Indra, when fear didst come into thy heart, when having slain him the nine and ninety streams, like a hawk crossed the skies, affrighted. Of him that journeys and him that rests, O Indra, thou art the king; all the horned beasts and all the tame, thou dost control. Straightway, as king, thou rulest busy mortals, as the rim of the wheel, the spreading spokes encircle.

I am inserting here, the translation of the same hymn by the late Dr. Joel Hathaway, which is so superbly rendered, that, in my opinion, it should not be omitted.

# I.

Of Indra now I sing the deeds heroic  
Which first the thunder-wielding god accomplished;  
The giant dragon slain, the clouds he opened,  
And from their grasp released the imprisoned waters.



darkness lay the conquered one of Indra. The streams, having become for masters and dragon horses, had long been held back like Fand had imprisoned the cows. Indra had left the office of waters, which was Viro, and by the one who had killed, the waters were released. Like a horse's tail, then became, O Indra, when thou, the One God, was raised by the lance of Ah! thou didst release the cows, and free the Gans for the flowing of the seven streams. Not for him did lightning or thunder avail, nor the mist or hail, which he scattered abroad, and as Indra and the dragon fought together, might avail, for, forever, the Rewarder was to be the victor. An avenger of Ah! didst thou see, O Indra, when fear didst come into thy heart, when having slain his nine and ninety streams, like a hawk crossed the skies, afflicted. Of his that journey and him that reared, O Indra, thou art the king; all the hooved beasts and all the fowls, thou dost control. Straightway, as king, thou rulest busy mortals, as the rim of the wheel, the spreading spokes encircle.

I am inserting here, the translation of the same hymn by the late Dr. Joel Hawley, which is so expertly rendered, that, in my opinion, it should not be omitted.

# I.

O Indra now I sing the Ganga heroic  
Which first the thunder-wielding god accomplished;  
The giant dragon slain, the clouds he opened,  
And free their group released the imprisoned waters.



II.

Indra hath slain, amid the clouds, the dragon.  
His whizzing thunder-bolt was forged by Tvashtar.  
Like lowing kine the roaring streams resounded,  
As headlong down they rushed to join the ocean.

III.

Fiercely the lusty warrior seized the goblet,  
Thrice quaffed the cup, filled to the brim with soma,  
Then hurled the thunder-bolt and smote the dragon,  
The demon Ahi smote, first-born of dragons.

IV.

When thou hadst Ahi slain, the first born dragon,  
And rendered vain his secret snares and subtle,  
Brought back the sun, the day, the beaming Ushas,  
No foe remained, O God, who dared withstand thee.

V.

With thy swift thunder-bolt, unerring weapon,  
The wily dragon hast thou slain, O Indra;  
Like tops of trees, by axe hewn off and scattered  
So lie the limbs of Ahi, slain by Indra.

VI.

Ahi, the weakling, drunken, crazed had ventured  
To strive against the mighty foe-destroyer.  
His strength failed to withstand the shock of battle.  
He fell. The mountain clefts were crushed beneath him.



II.

Like half slain, and the clouds, the dragon,  
His waiting thunder-bolt was forged by Jawsheer,  
Like frowning him the waiting air was roused,  
As heading down they rushed to join the ocean.

III.

Firstly the angry warrior raised the goblet,  
Thrice quaffed the cup, filled to the brim with wine,  
Then hurled the thunder-bolt and strove the dragon,  
The demon his sword, first-born of dragons.

IV.

When thou hadst slain the first born dragon,  
And reached vain his secret snares and whistles,  
Brought back the sun, the day, the burning lakes,  
No foe remained, O God, who dared withstand thee.

V.

With thy swift thunder-bolt, smiting weapons,  
The wild dragon had then slain, O Indra;  
The lord of stress, he and his own and scattered  
So lie the limbs of him, slain by Indra.

VI.

And, the seeking, drunken, crossed and returned  
To strive against the air, O Jawsheer,  
His strength failed to withstand the shock of battle,  
He fell. The mountain cliffs were crumbled beneath his



VII.

Helpless, with shattered hands and feet he struggled,  
Till Indra's bolt, full on his head descended.  
He failed to overcome the thunder wielder.  
Severed his limbs, he vanquished lies and helpless.

VIII.

Like broken reed, crushed beneath the waters,  
Which o'er him rush, impetuous and unshackled,  
Those streams which Vritra once had held imprisoned  
Burst forth unchecked and overwhelmed the dragon.

IX.

Exhausted lay Vritra and Danu his mother;  
Her, too, the thunder-wielding god had smitten.  
Helpless across her dragon son lay Danu,  
As cow beside her calf, so she lay stricken.

X.

Beneath the cloud mass, restless, ever shifting  
The dragon Vritra lay securely hidden.  
The rushing streams roar through his darksome prison.  
That demon overwhelm, - whom Indra vanquished.

XI.

The streams by demon guards and dragon herders,  
Had long been held, as cows are held by Pani.  
Indra alone the water's path hath opened,  
By Ahi's death, he had released the waters.

XII.

A giant flail didst thou become, O Indra



VII.

Helpless, with shattered hands and feet he struggled,  
Till Indra's bolt, full on his head descended,  
He failed to overcome the thunder-wielder.  
Severed his limbs, he vanquished lies and Heligman.

VIII.

Like broken reed, crumpled beneath the waters,  
Which o'er him rush, impetuous and unheeded,  
Those streams which Vritra once had held imprisoned  
Burst forth unchecked and overwhelmed the dragon.

IX.

Exhausted lay Vritra and Dano his mother;  
Her, too, the thunder-wielding god had smitten.  
Heligman across her dragon son lay Dano,  
As now beside her self, so she lay stricken.

X.

Beneath the cloud mass, restless, ever shifting  
The dragon Vritra lay secretly hidden.  
The roaring streams roar through his darkness prison.  
That demon overwhelmed, - whom Indra vanquished.

XI.

The streams by demon guards and dragon kept,  
Not long been held, as cows are held by Ind,  
Indra alone the waters hath owned,  
By Ah's death, he had released the waters.

XII.

A giant fell that thou become, O Indra



When thou, O God, was pierced by lance of Ahi;  
Thou didst release the cows, set free the soma,  
Thou didst release to flow the seven rivers.

XIII.

The mist and hail, the lightning and the thunder,  
When Ahi called them forth, availed him nothing.  
In vain he strove to best the raging Indra,  
For Indra was and aye shall be the victor.

XIV.

Yet why did fear invade thy heart, O Indra?  
Could Ahi's brood send forth some bold avenger?  
For as a hawk the sky doth cross affrighted,  
Thou swift didst flee, o'er nine and ninety rivers.

XV.

Of men at rest, of those who toil, O Indra,  
Thou art the king; all wild beasts and all cattle  
Thou dost control. Thy arms the gods encompass,  
As rim of wheel, the spreading spokes encircled.

The oldest and probably the accepted account of Creation is found in the tenth book of the Rig-Veda. Max Muller, and many others give a translation of this hymn, and all of them praise it highly and speak of it with great admiration. The translation given by Muller, follows; "Then was there no entity nor non- entity; no world nor sky, nor aught above it; nothing anywhere, in the happiness of anyone involving or involved: nor water deep or dangerous. Death was not; nor was there



When thou, O God, was glorified by lance of Ahl;  
Thou didst release the cows, and live the cows,  
Thou didst release to live the seven rivers.

### XIII.

The mist and half, the lightning and the thunder,  
When Ahl called thee forth, availed him nothing.  
In vain he strove to beat the raging Indus,  
For Indus was and yet shall be the victor.

### XIV.

Yet why did I seek invade thy heart, O Indus?  
Could Ahl's blood seed forth some bold avenger?  
For as a hawk the sky doth cross attended,  
Thou swift didst fly, O' nine and ninety rivers.

### XV.

Of men at rest, of those who toll, O Indus,  
Thou art the king; all wild beasts and all cattle  
Thou dost control. Thy arms the gods anointed,  
As rim of wheel, the spreading spokes enlaid.

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immortality; nor distinction of day or night. But That One, breathed without afflation, single with her who is sustained within him. Other than him, nothing existed (which) since (has been). Darkness there was; (for) this universe was enveloped with darkness, and was indistinguishable (like fluids mixed in ) waters; but that mass which was covered by the husk, was ( at length ) produced by the power of contemplation. First desire was formed in his mind; and that became the original productive seed; which the wise, recognizing it by the intellect in their hearts, distinguish, in non-entity, as the bond of entity.

"Who knows exactly, and who shall in this world declare, whence and why this creation took place? Then who can know whence it proceeded, or whence this varied world arose, or whether it upholds (itself) or not? He who, in the highest heaven is the ruler of this universe, does indeed know; but not another can possess that knowledge."

The similarities found in the Biblical account of Creation the story of the Veda, and the account found on the Naacal Tablets are striking and startling, and help to confirm Churchward's statement which declares "that all the Creation stories have a common origin."<sup>1</sup>

In order to make more complete and to add to the interest of this work, I have copied from Mr. Churchward's book, "The Lost Continent of Mu," the drawings which he found on the Naacal Tablets and the explanation of the same.

1. Churchward, Lost Continent of Mu, p. 32



immortality; nor distinction of day or night. But that One, breathed without respiration, single with her who is sustained within him. Other than him, nothing existed (which) since (has been). Darkness there was; (for) this universe was enveloped with darkness, and was indescribable (like things mixed in) waters; but that mass which was covered by the heat, was (at length) produced by the power of condensation. First desire was formed in his mind; and that became the original productive seed; which the wise, recognizing as the intellect in their hearts, distinguish, in non-entity, as the bond of entity.

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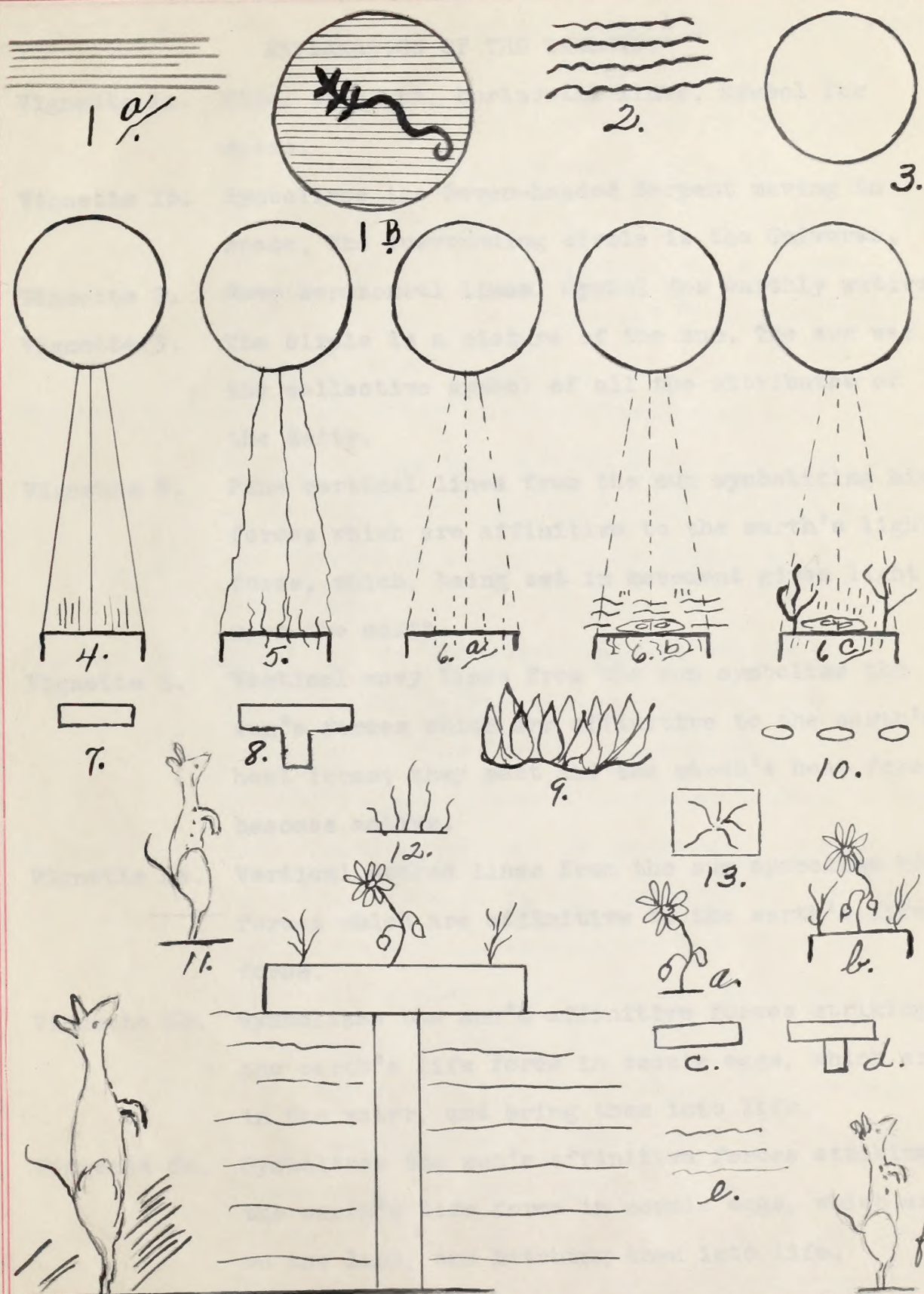
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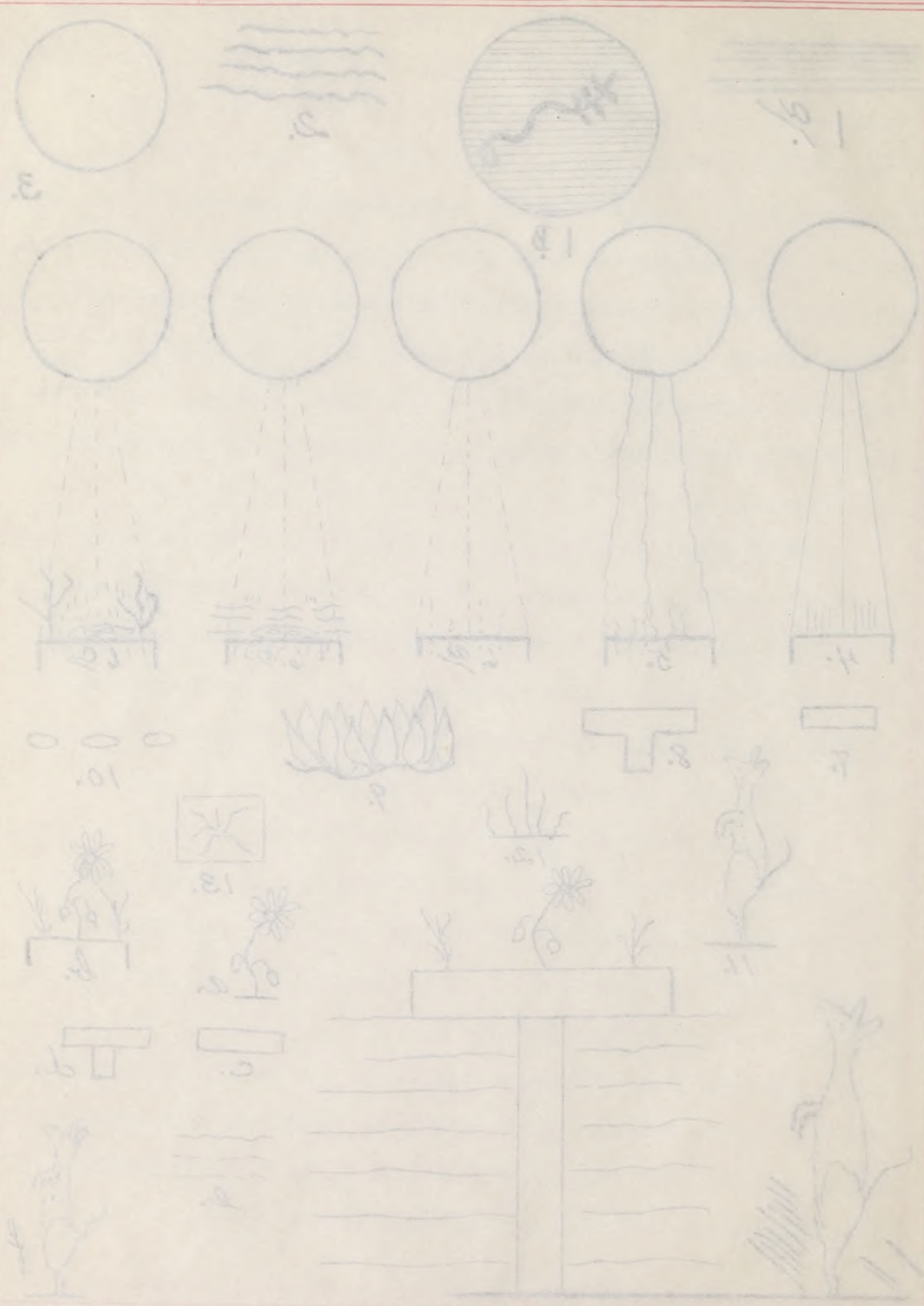
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SOME INTERESTING SYMBOLS AND VIGNETTES  
FOUND ON THE NAACAL TABLETS

Copied from drawings by James Churchward





Some interesting plants and animals

found on the island of Hawaii

Collected from drawings by James G. Thompson



EXPLANATION OF THE TABLETS.<sup>1</sup>

- Vignette 1a. Fine, straight, horizontal lines. Symbol for space.
- Vignette 1b. Symbolizes the Seven-headed Serpent moving in space. The surrounding circle is the Universe.
- Vignette 2. Wavy horizontal lines. Symbol for earthly waters.
- Vignette 3. The circle is a picture of the sun. The sun was the collective symbol of all the attributes of the deity.
- Vignette 4. Fine vertical lines from the sun symbolizing his forces which are affinitive to the earth's light force, which, being set in movement gives light upon the earth.
- Vignette 5. Vertical wavy lines from the sun symbolize the sun's forces which are affinitive to the earth's heat force; they meet and the earth's heat force becomes active.
- Vignette 6a. Vertical dotted lines from the sun symbolize his forces which are affinitive to the earth's life force.
- Vignette 6b. Symbolizes the sun's affinitive forces striking the earth's life force in cosmic eggs, which are in the water, and bring them into life.
- Vignette 6c. Symbolizes the sun's affinitive forces striking the earth's life force in cosmic eggs, which are on the land, and hatching them into life.

1. Churchward, Lost Continent of Mu, p. 21 - p. 25.

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- Vignette 7. This is the geometrical symbol that was assigned to the Continent of Mu by the ancients. It is also the hieratic letter "M" and reads; "Moo, Ma, mother land, field, country, and mouth."
- Vignette 8. The Tau was the symbol of resurrection in Mu. It is a picture of the constellation, the Southern Cross. The Tau also symbolizes "bringing forth", "emerge", etc.
- Vignette 9. The lotus flower was the floral symbol of Mu. Tradition says that the lotus was the first flower to appear upon the earth, and for that reason was adopted as the symbolical flower of the motherland.
- Vignette 10. Three was the symbolical numeral adopted to represent Mu. This was because the continent consisted of three separate areas of land divided from each other by a narrow channel or sea.
- Vignette 11. Keh- the leaping deer- is frequently found in the Naacal tablets; it is the symbol of the "first man". This man was selected to symbolize the first man because of its leaping power. Man came on the earth perfectly developed; he leaped upon the earth in his first and original form without going through nature's development of life. In other words, he was a special creation.
- Vignette 12. This was the ancient symbol for fire in Mu. The lines begin thick at the bottom and wave and

- Vignette 7. This is the geometrical symbol that was assigned to the Continent of Asia by the ancients. It is also the hieratic letter "W" and reads; "Woe, Woe, mother land, field, country, and woe."
- Vignette 8. The Tau was the symbol of resurrection in Asia. It is a picture of the constellation, the Southern Cross. The Tau also symbolizes "twisting torse", "change", etc.
- Vignette 9. The lotus flower was the floral symbol of Asia. Tradition says that the lotus was the first flower to appear upon the earth, and for that reason was adopted as the symbolical flower of the continent.
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- Vignette 11. Here the leaping deer is frequently found in the Herakleotides; it is the symbol of the "first man". This man was selected to symbolize the first man because of its leaping power. Man came on the earth perfectly developed; he leaped upon the earth in his first and original form without going through nature's development of life. In other words, he was a special creation.
- Vignette 12. This was the ancient symbol for life in Asia. The lines begin with the bottom and wave and



taper to a fine point.

Vignette 13. This vignette appears on a tablet describing the raising of the mountains and the formation of gas belts. Therefore we see where the Egyptians obtained their symbol of fire; also the scarab. The Naacals from India carried them into Egypt. The Egyptians' fire symbol is only a modification of the Naga. The Egyptian put a handle on the Naga and turned it into a sword.

It is not hard to find the reason for their change or modification. In their hieroglyphics, they wanted to depict two forms of fire; the fires of the underneath and actual flames. This they did to record the destruction of the motherland, which they say "sank into a fiery abyss", and "was enveloped in flames as she went down".

Vignette 14. I consider this one of the most interesting of all those found on the Naacal Tablets. It depicts man's advent on earth in the land of Mu. I shall dissect it by showing separately the reading of each symbol:

A is the lotus, the symbolical flower of Mu.

B Three pieces of foliage, giving Mu's numeral.

C The hieratic letter M, Mu's alphabetical symbol.

D The Tau symbol of resurrection, "emerging",

paper to a fine point.

Vignette 13. This vignette appears on a tablet describing the

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abyss", and " was enveloped in flames as she  
went down ".

Vignette 14. I consider this one of the most interesting of

all those found on the Karnak Tablets. It depicts  
war's advent on earth in the land of life. I shall  
discuss it by showing separately the meaning of  
each symbol:  
A is the lotus, the symbolical flower of life.  
B three pieces of foliage, giving life's harvest.  
C The hieroglyphic letter N. N's alphabetical  
symbol.

D The symbol of resurrection, " emerging ".



" coming forth ", and " to appear "; the head of the Tau, being the hieratical letter M, also means land; so land is emerged.

E is the water symbol. The emerged land is surrounded by water.

F is Keh - the first man.

This vignette tells three times the name of the land, Mu, by the symbols A, B and C. Man, symbol F, is in the act of appearing on the earth leaping in the exuberance of his spirits."

This last vignette was the cause of Mr. Churchwards' world search for information regarding the Continent of Mu, and which resulted in the Creation account, which I have related in the early part of this chapter.

"coming forth", and "to appear"; the head of

the Tan, being the historical letter M, also

means land; no land is emerged.

It is the water symbol. The emerged land is

surrounded by water.

It is the river - the river man.

This vignette tells three times the name of

the land, M, by the symbols A, E and C. Ean,

symbol E, is in the act of appearing on the earth

appearing in the experience of his spirit.

This last vignette was the name of Mr. G. W. W.

would mean for information regarding the Government of M.

and which resulted in the G. W. W. account, which I have

related in the early part of this chapter.



## II.

2. The sayings of Job, David, and Solomon paralleled by many found in the Veda.

The few hymns in the Rig-Veda in honor of Varuna show a god<sup>of</sup> noble and lofty character and a god who is sympathetic to those who sin. In Rig-Veda VII 88,<sup>1</sup> the poet Vasistha, speaking of himself as a third person, admits his guilt, his sin, and asks pardon and restoration to divine favor. Sin, throughout the Veda, is regarded as a bond, actually binding the sinner, or a cord, a snare, a fetter, or chain which holds the guilty one, captive, and it is from these he wishes and requests to be set free. His cry is स्मृत्यां वदणी पपीचत्<sup>2</sup>  
" Loosen, O Varuna, the bond of sin from us ".

How like the Psalmist when he cries upon the Lord to " deliver him from all transgression "<sup>3</sup> and to remember them no more against him forever. In Psalm 40, verse 12, David states, " Mine iniquities have taken hold upon me, so that I am not able to look up, and in verse 13, he asks for deliverance from the grip of sin which retards his further progress and he seeks help and forgiveness from Jehovah. The dominating influence of sin is felt both by Vasistha and David, and as the poet asks for release so the Psalmist pleads " let them not have dominion over me "<sup>4</sup>. In the Veda, the poet recalls the days of joy and bliss when he walked in full accord with the Divine Varuna, and requests to experience them once again. David, in like manner, asks for restoration to the joys of

1. Lanman, p. 79

2. Ibid, p. 79

3. Psalm xxxix.8

4. Psalm xix. 13



2. The sayings of Job, David, and Solomon paralleled by many found in the Veda.

The few hymns in the Rig-Veda in honor of Varuna show a god, noble and holy character and a god who is sympathetic to those who sin. In Rig-Veda VII 88, the poet Vasistha, speaking of himself as a sinner, admits his guilt, his sin, and asks pardon and restoration to divine favor. Sin, throughout the Veda, is regarded as a bond, actually binding the sinner, on a cord, a snare, a fetter, or chain which holds the guilty one, captive, and it is from these he wishes and requests to be set free. His cry is *prati dayi bhavati* "loosen, O Varuna, the bond of sin from me."

How like the Psalmist when he cries upon the Lord to "deliver him from all transgression" and to remember that

no more against him forever. In Psalm 40, verse 12, David states, "Mine iniquities have taken hold upon me, so that I am not able to look up, and in verse 13, he asks for deliverance from the grip of sin which retards his further progress and he asks help and forgiveness from Jehovah. The dominating influence of sin is felt both by Vasistha and David, and as the poet asks for release so the Psalmist pleads "let them not have dominion over me". In the Veda, the poet recalls the days of joy and bliss when he walked in full accord with the Divine Varuna, and requests to experience them once again. David, in like manner, asks for restoration to the joys of



salvation, which he had previously enjoyed,<sup>1</sup> and later exulting in the tender mercies of the Lord says, "thou hast loosed my bonds".<sup>2</sup> Moffatt translates this passage, "thou hast delivered me".<sup>3</sup>

David's son, Solomon, the expounder of wisdom, cognizant of his own delinquencies, bequeaths to posterity the advice to beware of wrong-doing and avoid transgression or "he shall be holden with the cords of sin".<sup>4</sup> The Moffatt translation makes use of the word snare: "A man's misdeeds shall snare him and his sin shall catch him in its meshes".

Rig-Veda VII 86 illustrates the danger of disobedience to the Laws of God. Illness and death are the result. The poet, in this hymn, is ill and feels that this is due to sinning and that his illness was visited upon him by Varuna. He makes a perfect confession of all his guilt, asks the Divine God for forgiveness and requests a chance to consecrate anew his life to the service of the Almighty. The verb "srj" plus "ava" is used here twice, in the first instance, being translated "forgive"<sup>5</sup> and in the second "deliver".<sup>6</sup> How often throughout the Psalms do we find David using these two expressions when crying to Jehovah for mercy as he once more wishes to dedicate his life to the work of the Lord.

The attributes of Varuna are like unto those of Indra and to both are assigned similar characteristics. He, like Indra, fashioned the worlds, set in motion the lofty firmament, fixed the stars and spread out the earth's expanses.<sup>7</sup> Kaegi

1. Psalm LI. 12

4. Proverbs v. 22

7. Lanman, p. 78

2. Psalm cxvi. 16

5. Lanman, p. 78, l. 18

3. Moffatt, P. 674

6. Ibid, p. 78, l. 19



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loosed my bonds".<sup>2</sup> Moffatt translates this passage, "thou  
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David's son, Solomon, the exponent of wisdom, commentator  
of his own deliverances, begs us to positively the advice to  
be wary of wrong-doing and avoid transgression or "he shall be  
helden with the cords of sin".<sup>4</sup> The Moffatt translation  
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Indra, fashioned the worlds, set in motion the lofty firmament,  
fixed the stars and spread out the earth's expanse.<sup>7</sup> He

1. Psalm 118. 12	2. Psalm cxviii. 12	3. Moffatt, p. 104
4. Proverbs v. 22	5. Lamsan, p. 78, 1. 18	6. Lamsan, p. 78, 1. 19
7. Lamsan, p. 78		



translates these thoughts as follows:

" His works bear witness to his might and wisdom,  
Who fashioned firm supports for earth and heaven  
Who set on high the firmament uplifted,  
And fixed the stars and spread out the earth's  
expanses. " <sup>1</sup>

Corresponding to line one above the Psalmist says, " O Lord,  
how manifold are thy works! in wisdom hast thou made them all!"<sup>2</sup>  
Solomon in his works bears out the very same thought, " The  
Lord by wisdom hath founded the earth; by understanding hath he  
established the heavens " <sup>3</sup>. The companion line of " Who  
fashioned firm supports for earth and heaven " are found in the  
verse, " Who laid the foundations of the earth, that it should  
not be removed forever " <sup>4</sup>. The son of David re-echoed his father  
when he said, " When he appointed the foundations of the earth." <sup>5</sup>

Jehovah, challenging Job, speaks in the same vein, "Where  
wast thou when I laid the foundations of the earth? declare if  
thou hast understanding. Whereupon are the foundations  
thereof fastened? or who laid the corner-stone thereof", <sup>6</sup>. What  
verse could better describe the " firmament uplifted " than  
" The heavens declare the glory of God and the firmament  
showeth his handiwork " <sup>7</sup>, and to equal the stretching or  
measuring of the vast expanses of the earth the following,  
" Who hath laid the measures thereof, if thou knowest? or who  
hath stretched the line upon it " <sup>8</sup>.

Indra, Varuna, Jehovah! What matters the name. Each is

1. Kaegi, p. 62

2. Psalms civ. 24.

3. Prov., iii.19

4. Psalm, civ. 5

5. Prov., viii. 29

6. Job, xxxviii.

7. Psalm, xix. 1

8. Job, xxxviii. 5

4 - 6



maintained these things as follows:

" His workman began to his right and wisdom,  
who fashioned the supports for earth and heaven  
who set on high the firmament uplifted,  
and fixed the earth and spread out the earth's  
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" The heavens declare the glory of God and the firmament  
showeth his handiwork ", and to equal the stretching or  
measuring of the vast expanses of the earth the following,  
" Who hath laid the measure thereof, if thou knowest? or who  
hath stretched the line upon it? "

India, Vietnam, Zebulun! What matters the name. Such is

1. Psalm, p. 62	2. Psalm civ. 24.	3. Prov., xli. 12
4. Psalm, civ. 2	5. Prov., xlii. 29	6. Job, xxxviii.
7. Psalm, xix. 1	8. Job, xxxviii. 5	4 - 6



a bringer of light, a bestower of blessings, a divine ruler of the Universe, each, a God " who doeth great things past finding out; yea and wonders without number."<sup>1</sup>

Music and poetry are prevalent throughout ancient scriptures. I was deeply impressed by this fact, while studying and translating the Rig-Veda. The rythm and lilt of Job and David partakes of the verve of the Veda. Regard the chant of the Rishi as they proclaim the might and power of the Maruts:<sup>2</sup>

" Who knows their birth? or who was of yore in the favor of the Maruts, when they harnessed the spotted deer?

2. Who has heard them when they had mounted their chariots how they went forth? For the sake of what liberal giver ( Sudas ) did they run and their comrades followed, ( as ) streams of rain ( filled ) with food?

3. They themselves said to me when day by day, they came to the feast with the birds, they the Maruts are manly youths and blameless; seeing them, praise them thus;

4. They who shine by themselves in their ornaments, their daggers, their garlands, their golden chains their rings, going on their chariots and on dry land.

5. O Maruts, giver of quickening rain, I am made to rejoice following after your chariots, as after days going with rain.

6. The bucket which the bounteous heroes shook down from heaven for their worshipper, that cloud they send along heaven and earth, and showers follow on the dry land.

1. Job ix. 10  
"

2. Muller, p. 319 & p. 320

a bringer of light, a bestower of blessings, a divine ruler of the Universe, each a God " who death great things had finding out; yes and wonders without number."

Musical and poetic are prevalent throughout ancient scriptures. I was deeply impressed by this fact, while studying and translating the Rig-Veda. The rhythm and lift of Job and David's psalms of the verse of the Veda. Beyond the chant of the Hindu as they proclaim the might and power of the

Martins:  
" Who know their birth? or who was of you in the favor of the Martins, when they bequeathed the spotted deer?"

2. Who has heard them when they had mounted their chariots how they went forth? For the sake of what liberal giver ( Gudea ) did they run and their comrades followed, ( as ) masses of rain ( filled ) with food?

3. They themselves said to me when day by day, they came to the feast with the birds, they the Martins are really youths and blameless; seeing them, praise them then;

4. They who shine by themselves in their ornaments, their daggers, their garlands, their golden chains their rings, going on their chariots and on dry land.

5. O Martins, giver of quickening rain, I am made to rejoice following after your chariots, as after days going with rain.

6. The bucket which the mountainous horses shock down from heaven for their worshipper, that aloud they send along heaven and earth, and showers follow on the dry land.



7. The rivers having pierced the air with a rush of water, went forth like milk-cows; when your spotted deer roll about like horses that have hasted to the resting-place on their road.

8. Come hither, O Maruts, from heaven, from the sky, even from near; do not go far away!

9. Let not the Rasâ, the Anitabhâ, the Kubhâ, the Krumu, let not the Sindhu delay you!. Let not the marshy Sarayu prevent you! May your favor be with us alone!

10. The showers come forth after the host of your chariots after the terrible Marut-host of the ever youthful heroes.

11. Let us then follow with our praises and our prayers each host of yours, each troop, each company.

12. To what well-born generous worshipper have the Maruts gone today on that march,

13. On which you bring to kith and kin the never-failing seed of corn? Give us that for which we ask you, wealth and everlasting happiness!

14. Let us safely pass through our revilers, leaving behind the unspeakable and the enemies. Let us be with you when in the morning you shower down health, wealth, water, and medicine, O Maruts!

15. That mortal, O men, O Maruts, whom you protect, may well be always beloved by the gods, and rich in valiant offspring. May we be such!

16. Praise the liberal Maruts, and may they delight on

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16. Praise the liberal Maruts, and may they delight on



the path of this man here who praises them, like cows in fodder.  
When they go, call after them as for old friends, praise them  
who love you, with your song!

Then list to the proclamation of Jehovah's might as He  
brings forcefully to Job's realization, His Infiniteness.

" Where wast thou when I laid the foundation of the  
earth? declare if thou hast understanding.

Who hath laid the measures thereof, if thou knowest? or  
who hath stretched the line upon it?

Whereupon are the foundations thereof fastened? or who  
laid the corner-stone thereof;

When the morning stars sang together, and all the sons of  
God shouted for joy?

Or who shut up the sea with doors, when it brake forth  
as it issued out of the womb?

When I made the cloud, the garment thereof, and thick  
darkness a swaddlingband for it

And brake up for it my decreed place, and set bars and  
doors,

And said, ' Hitherto shalt thou come, but no further:  
and here shall thy proud waves be stayed.'

Hast thou commanded the morning since thy days; and  
caused the dayspring to know his place;

That it might take hold of the ends of the earth, that  
the wicked might be shaken out of it?

It is turned as clay to the seal; and they stand as a

the path of this man have who profess them, like cows in fodder.  
When they go, call after them as for old friends, unless they  
who love you, with your song!

Then first to the proclamation of Jehovah's might as He  
brings testimony to His revelation, His righteousness,  
"Where wast thou when I laid the foundation of the  
earth? declare if thou hast understanding.  
Who hath laid the measure thereof, if thou knowest? or  
who hath stretched the line upon it?  
Whence are the foundations thereof? or who  
laid the corner-stone thereof?  
When the morning stars sang together, and all the sons of  
God shouted for joy?  
Or who shut up the sea with doors, when it broke forth  
as it issued out of the womb?  
When I made the cloud, the garment thereof, and thick  
darkness a swaddlingband for it  
And brake up for it my sacred place, and set bars and  
doors,  
and said, 'Hitherto shalt thou come, but no farther;  
and here shall thy proud waves be stayed.'  
Hast thou commanded the morning since thy days; and  
caused the daypring to know his place;  
That it might take hold of the ends of the earth, that  
the wicked might be shaken out of it?  
It is turned as clay to the wheel; and they stand as a



garment.

And from the wicked their light is withholden, and the high arm shall be broken.

Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

Hast thou perceived the breadth of the earth? declare if thou knowest all.

Where is the way where light dwelleth? and as for darkness where is the place thereof.

That thou shouldst take it to the bound thereof, and that thou shouldst know the paths to the house thereof?

Knowest thou it, because thou wast then born or because the number of thy days is great?

Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

Which I have reserved against the time of trouble, against the day of battle and war?

By what way is the light parted which scattereth the east wind upon the earth?

Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

To satisfy the desolate and waste ground; and to cause

To satisfy the desolate and waste ground; and to cause

the wilderness, wherein there is no man;

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Hast thou entered into the treasures of the snow; or

the number of thy days is great?

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that thou shouldst know the path to the house thereof?

That thou shouldst take it to the bound thereof, and

where is the place thereof.

Where is the way where light dwelleth; and as for darkness

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Hast thou perceived the breadth of the earth? declare if

thou see the doors of the shadow of death?

Have the gates of death been opened unto thee; or hast

thou walked in the secret of the death?

Hast thou entered into the springs of the sea; or hast

high and shall be broken.

And from the wicked their light is withholden, and the

garment.



the bud of the tender herb to spring forth?

Hath the rain a father? or who hath begotten the drops of dew?

Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

The waters are hid as with a stone, and the face of the deep is frozen.

Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

Knowest thou the ordinance of heaven? canst thou set the dominion thereof in the earth?

Canst thou lift up thy voice to the clouds, that abundance of water may cover thee?

Canst thou send lightnings, that they may go and say unto thee, 'Here we are'?

Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

Who can number the clouds in wisdom? or who can stay the bottles of heaven.

When the dust groweth into hardness, and the clods cleave fast together?

Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

When they couch in their dens, and abide in the covert

the land of the tender herb to spring forth  
Hath the rain a father? or who hath begotten the drops  
of dew?  
Out of whose womb come the ice? and the hoary frost of  
heaven, who hath gendered it?  
The waters are hid as with a stone, and the face of the  
deep is frozen.  
Canst thou bind the sweet influences of Pleiades, or  
loose the bands of Orion?  
Canst thou bring forth Mazzaroth in his season? or  
canst thou guide Arcturus with his sons?  
Knowest thou the ordinance of heaven? canst thou see the  
dominion thereof in the earth?  
Canst thou lift up thy voice to the clouds, that  
abundance of water may cover thee?  
Canst thou send lightning, that they may go and say  
unto thee, 'Here we are.'  
Who hath put wisdom in the inward parts? or who hath  
given understanding to the heart?  
Who can number the clouds in wisdom? or who can stay  
the bottles of heaven?  
When the dust groweth into hardness, and the clouds  
cleave fast together?  
Wilt thou hunt the prey for the lion, or fill the  
appetite of the young lions,  
When they couch in their dens, and abide in the covert



to lie in wait?

Who provideth for the raven his food? when his young ones<sup>1</sup>  
cry unto God, they wander for lack of meat."

The theme and rythm of these two passages are very similar and the spirit of both is quite remarkable. The Vedic selection is particularly beautiful poetry. Two words, one in the Veda and one in the Biblical selection are worthy of note. The holder of rain which is for the dry parched land is called a " bucket ", in the first hymn, and in the second a " bottle". Moffatt's translation of this passage gives us a closer parallel than does the King James' version.

" Who has skill to mass the clouds,

or tilt the pitchers of the sky,

when the soil runs into cakes of earth,

and the clods stick fast together? "<sup>2</sup>

David's hymns of praise are noted throughout the Christian world. Equally beautiful are the songs of the Veda. In many Psalms, we are told to praise the Lord with singing and sweet words and I have selected parts of two Veda hymns, translated by Muller, which remind one very clearly of the Biblical passages.

10. " O Gotama, bring forward purified words, bring songs to the sharp-flaming Agni, desirous of his favor.

11. May he who tries to harm us whether nigh or afar, fall down. Do thou lead us alone to increase.

12. The thousand-eyed Agni who dwells among all tribes,

1. Job xxxviii. 4-41

2. Job xxxviii. 37-38, Moffatt's translation.

to be in order?

Who provided for the raven his food? When his young ones cry unto God, they wander for lack of meat."

The theme and rhythm of these two passages are very similar and the spirit of both is quite remarkable. The Vedic selection is particularly beautiful poetry. Two words, one in the Veda

and one in the Biblical selection are worthy of note. The holder of rain which is for the dry parched land is called a

"giver", in the first hymn, and in the second a "giver".

Walters' translation of this passage gives us a closer parallel than does the King James' version.

"Who has skill to mass the clouds,

or fill the pitchers of the sky,

when the soil runs into cakes of earth,

and the clouds sit close together?"

David's hymns of praise are noted throughout the Christian

world. Usually beautiful and the songs of the Veda. In many

places, we are told to praise the Lord with singing and sweet

words and I have selected parts of the Vedic hymns, translated

by Muller, which reading are very closely of the Biblical

passages.

10. "O God, bring forward purified words, bring

songs to the sharp-flaming Lord, despise of his tower.

11. May he who tries to harm us whether high or low,

fall down. Do thou lead us alone to increase.

12. The thousand-eyed Lord who dwells among all tribes,



scares away the Rakshas. The praise worthy Hotri (Agni) is  
praised. "<sup>1</sup>

And:

1. "O Gatavedas, who dwelleth among all tribes, we the  
Gotamas (praise) thee with our song-- we praise thee aloud with  
(songs full of ) splendor.

2. Gotama, desirous of riches exalt thee, as thou art  
with his song. We praise thee aloud with (songs full of )  
splendor.

3. We call thee, such as thou art, the highest winner  
of booty, as Angiras did. We praise thee aloud with (songs  
full of ) splendor.

4. We praise thee, the greatest destroyer of enemies  
(or of Vritra), who hurlest the Dasyus away -- we praise thee,  
such as thou art, aloud with (songs full of) splendor.

5. We the Rahuganas have recited a honey-sweet speech  
to Agni. We praise thee, such as thou art, aloud with (songs  
full of)splendor."<sup>2</sup>

The hymns to Agni, also bear a strong resemblance to the  
words of the Psalmist. I instance Psalm cxix, verses 17 and  
77. " Deal bountifully with thy servant, that I may live and  
keep thy word." " Let thy tender mercies come unto me that I  
may live: for thy law is my delight," and in Mandala I, Hymn  
79, in the supplication to Agni, " Bestow on us, Agni, through  
thy kindness, wealth which may last all our life, and have  
mercy on us that we may live."

1. Müller, Hymn 78,79.

2. Müller, Hymn 78.

scatters away the Rakshas. The praise worthy Agni (agni) is  
praised.

And:

1. "O Gatasvadas, who dwellest among all tribes, as the  
Gatasvadas (praise) thee with our song-- we praise thee along with  
(songs full of) splendor.

2. Gatasvadas, bestows of riches exist thee, as thou art  
with his song. We praise thee along with (songs full of)  
splendor.

3. We call thee, such as thou art, the highest winner  
of booty, as Agastya did. We praise thee along with (songs  
full of) splendor.

4. We praise thee, the greatest destroyer of enemies  
(or of Vritra), who hurled the Dasyu away -- we praise thee,  
such as thou art, along with (songs full of) splendor.

5. We the Rishyas have recited a honey-sweet speech  
to Agni. We praise thee, such as thou art, along with (songs  
full of) splendor."

The hymn to Agni, also has a strong resemblance to the  
words of the Psalmist. I instance Psalm cxix, verses 17 and  
18. "Deal bountifully with thy servant, that I may live and  
keep thy word." "Let thy tender mercies come unto me that I  
may live; for thy law is my delight," and in Psalm 119, Hymn  
119, in the supplication to Agni, "Bestow on us, Agni, through  
thy kindness, wealth which may last all our life, and have  
mercy on us that we may live."



Other verses, which are like unto the Biblical are the four following: "Forgive, O Agni, this our fault, (look graciously at) this way which we have wandered from afar."<sup>1</sup>  
 "Have mercy upon us ; thou art great."<sup>2</sup> "Protect us by thy splendor from evil, burn down every ghoul."<sup>3</sup> "Save us, O Agni, from the sorcerer, save us from mischief, from the niggard. Save us from him who does us harm or tries to kill us."<sup>4</sup>

To illustrate the repetition of various refrains such as "thy mercy endureth forever",<sup>5</sup> I call the reader's attention to the Hymn to Agni.

अप नः शोसुचदधमग्ने सुसुग्ध्या रयिम् ।  
 अप नः शोसुचदधम् ॥ १ ॥  
 सुक्षेत्रिया सुगातुया वसूया च यजामहे ।  
 अप नः शोसुचदधम् ॥ २ ॥  
 प्र यद्वर्हिष्ट एषां प्राप्ताकासश्च सूरयः ।  
 अप नः शोसुचदधम् ॥ ३ ॥  
 प्र यत्ते सग्ने सूरयो जायेमहि प्रतेवयम् ।  
 अप नः शोसुचदधम् ॥ ४ ॥  
 प्र यदग्नेः सदृसतो विश्वतो यन्ति यानवः ।  
 अप नः शोसुचदधम् ॥ ५ ॥  
 त्वं हि विश्वतोमुख विश्वतः परिपूरसि ।  
 अप नः शोसुचदधम् ॥ ६ ॥  
 द्विषो नो विश्वतोमुखाति नावेव पारय ।  
 अप नः शोसुचदधम् ॥ ७ ॥

1. Muller, Sacred Books of the East, p. 24

2. Ibid, p. 32

3. Ibid, p. 32

4. Ibid, p. 32

5. Psalm cxviii.

Other verses, which are like the biblical and the  
four following: "Forgive, O Lord, this our fault, (look  
fractionally at) this way which we have wandered from afar."<sup>1</sup>  
"Have mercy upon us; thou art great."<sup>2</sup> "Tried us by thy  
syndact from evil, burn down every thorn."<sup>3</sup> "Save us, O Lord,  
from the sorcerer, save us from mischief, from the night."<sup>4</sup>  
Save us from him who does us harm or tries to kill us."<sup>5</sup>  
To illustrate the repetition of various phrases such as  
"thy mercy endureth forever", I call the reader's attention  
to the hymn to Agni.

॥ १ ॥ अग्निं यजमानमवासीत विष्णवे  
॥ २ ॥ अग्निं यजमानमवासीत विष्णवे  
॥ ३ ॥ अग्निं यजमानमवासीत विष्णवे  
॥ ४ ॥ अग्निं यजमानमवासीत विष्णवे  
॥ ५ ॥ अग्निं यजमानमवासीत विष्णवे  
॥ ६ ॥ अग्निं यजमानमवासीत विष्णवे  
॥ ७ ॥ अग्निं यजमानमवासीत विष्णवे  
॥ ८ ॥ अग्निं यजमानमवासीत विष्णवे  
॥ ९ ॥ अग्निं यजमानमवासीत विष्णवे  
॥ १० ॥ अग्निं यजमानमवासीत विष्णवे

1. Muller, Sacred Books of the East, p. 24  
2. Ibid, p. 25  
3. Ibid, p. 25  
4. Ibid, p. 25  
5. Ibid, p. 25



य नः सिन्धुर्ध्रुव नावयाति पर्षा स्वप्नये ।  
 अप नः शो सुवदधम ॥ ६ ॥<sup>(1)</sup>

Driving away by flaming brightly, O Agni, bring wealth  
 with thy light.

Driving away with the flame, our sin.

Desiring fertile fields, welfare and wealth, we sacrifice  
 to thee,

Driving away with the flame, our sin.

May our best praises of thee be foremost, may our priest  
 be at the head,

Driving away with thy flame, our sin.

Through thee, O Agni, may singers be born,

Driving away with thy flame, our sin.

As forth from mighty Agni on all sides go the rays,

Driving away with thy flame, our sin.

For thou, indeed, hast a face on all sides, and who on  
 all sides dost protect,

Driving away with thy flame, our sin.

Across the (stream of foes) with face turned on all sides,  
 guide us as with a boat,

Driving away with thy flame, our sin.

Carry us across the stream with a boat, carry us into  
 well being

Driving away with thy flame, our sin.

Although, I have for the greater part, confined my work  
 to quotations from the Veda similar to those found in Job,  
 Psalms, and the Proverbs, it is worth mentioning that we find

॥ श्रीगणेशाय नमः ॥  
 पृ. ५. ॥ श्रीगणेशाय नमः ॥  
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with thy light.

Driving away with the flame, our sin.

Desiring fertile fields, welfare and wealth, we sacrifice

to thee.

Driving away with the flame, our sin.

May our best wishes of thee be foremost, may our priest

be at the head,

Driving away with thy flame, our sin.

Through thee, O Agni, may sinners be born.

Driving away with thy flame, our sin.

As forth thou rightly agni on all sides to the rays,

Driving away with thy flame, our sin.

For thou, indeed, hast a face on all sides, and who on

all sides dost protect,

Driving away with thy flame, our sin.

Across the stream of foam (with face turned on all sides,

guide us as with a boat,

Driving away with thy flame, our sin.

Carry us across the stream with a boat, carry us into

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Driving away with thy flame, our sin.

Although, I have for the greater part, confined my work

to quotations from the Veda similar to those found in Job,

Psalms, and the Proverbs, it is worth mentioning that we find



other parallels with texts in Hosea, Jeremiah, and Isaiah. Jeremiah x. 12 and Ll. 15 parallel Rig-Veda VII 86-1 which has been previously mentioned. These verses impress one with an even greater likeness to the idea of Varuna establishing the earth by power and wisdom and stretching out of the earth and the heaven, than do those found in either Job or the Psalms. " He hath made the earth by his power, and hath established the world by his wisdom and hath stretched out the heavens by his discretion. " A third text implies the same thought. " Ah, Lord God! behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."<sup>1</sup>

In chapter x, verse 13, the different aspects of Indra are recalled. " When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth, he maketh lightnings with rain, and bringeth forth the wind out of his treasures." The stretching and spreading out of the heavens is spoken of in Isaiah, " that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in."<sup>2</sup>

Varuna honors those who submit to his commands, and in him one finds a refuge and strength and over him the god spreads a threefold protecting roof and upholds him by his powerful hand. David, too, speaks of the Lord as being his refuge and defence, his strength and his shield in time of trouble. In Genesis i. 15, God, "the Eternal said to Abraham

1. Jeremiah xxxii. 17

2. Isaiah xxxix. 23

other passages with texts in Hebrew, Aramaic, and Latin.  
 Genesis 1:1 and 1:2 are parallel to the Latin text which  
 has been previously mentioned. These verses express one with  
 an even greater likeness to the idea of the origin of the earth  
 the earth by power and wisdom and stretching out of the earth  
 and the heaven, then the earth found its proper job or the  
 "beginning." He made the earth by his power, and made  
 established the world by his wisdom and with stretching out of the  
 heaven by his discretion. A third text implies the same  
 thought. "Ah, Lord God! behold thou hast made the heaven and  
 the earth by thy great power and stretching out arm, and there  
 is nothing too hard for thee."<sup>1</sup>

In chapter 1, verse 17, the different aspects of the  
 are recalled. "When he uttered his voice, there is a  
 multitude of waters in the heavens, and he caused the vapors  
 to ascend from the earth, he made lightning  
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 The stretching and spreading out of the heavens is spoken of  
 in Isaiah, "that stretcheth out the heavens as a curtain and  
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Various passages show those who submit to his commands, and in  
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 is made a threefold protecting rock and upholds him by his  
 powerful hand. David, too, speaks of the Lord as being his  
 refuge and defense, his strength and his shield in time of  
 trouble. In Genesis 1:12 God "the Eternal" said to Abraham



in a vision, ' Fear not, Abraham, I will shield you', and in  
Isaiah xxxxi. 10, " Fear not I am your God, be not dismayed;  
I will strengthen , I will support you, I will uphold you with  
my trusty hand. "<sup>1</sup>

These suffice to show that throughout the Old Testament  
are many texts paralleling those of the Rig-Veda and it is  
interesting to note that in many cases not only the ideas are  
counterparts but the words also.

St. Jesus is often referred to as the Great Physician,  
healing those who have need of healing, forgiving sinners and  
by his tender words forgiving all our iniquities, at times,  
the god of stars is called the best of all Physicians, who  
displays his power all round and around him by the  
hand of mercy, words, actions, gifts, blessings and all  
other good things.

Jesus, the Teacher, the Instructor, with all his  
wisdom and power, the one who brings comfort and  
consolation to all who are in need. He is the author of mercy and  
grace and the giver of life. He is the one who guides us  
to the path of life. He is the one who performs works of  
great power. He is the one who is the source of all  
good things.

in a vision, 'Fear not, Abraham, I will defend you', and in  
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I will strengthen you, I will support you, I will uphold you with  
my stretch hand."

These suffice to show that throughout the Old Testament  
are many texts relating those of the Rig-Veda and it is  
interesting to note that in many cases not only the ideas are  
analogous but the words also.



## II.

## 3. The New Testament and the Veda.

a. The teachings of the Veda compared with the teachings of Jesus and Paul.

The god Vayu, the wind is personified as a charioteer who hastens along through the air so swiftly that all mortals are said to ask, " Where was he born, from whence comes he? His rushing sound we hear -- what his appearance, no one knows. " The same Zeugma is found in the text, St. John iii.8 " The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. "<sup>1</sup>

As Jesus is often referred to as the Great Physician, healing those who have need of healing, assuaging sorrows and by his tender mercies forgiving all our iniquities, so Rudra, the god of storm is called the best of all Physicians, who dispels from mortals all hatred and oppression and who by the hand of mercy, heals, softens grief, cleanses from all faults and grants everlasting pardon.

Savitar, the Awakener, the Inspirer, with golden radiance drives away sin and oppression and brings contentment to both man and beast. He is the awakener of immortality to gods and men alike. Freeing people from sin, He guides them to the abode of the blessed. Miracles he performs, works of great wonder. Even the waters are attentive to his commands,

1. Kaegi, p.38

II.  
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As Jesus is often referred to as the Great Physician,  
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Savior, the Wakener, the Enquirer, with golden  
 radiance drives away sin and oppression and brings contentment  
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 gods and men alike. Freeing people from sin, He guides them  
 to the abode of the blessed. Miracles he performs, works of  
 great wonder. Even the waters are attentive to his commands.



the winds and the tempest are also stilled. Parallel to these aspects of the god Savitar are the words of the text in which the disciples, having called upon the Lord to save them, lest they perish, saw Jesus arise and rebuke the winds and the sea and they were still, and marvelled saying, "What manner of man is this, that even the winds and the sea obey him!"<sup>1</sup>

To Savitar is addressed a prayer which is considered an equal with the Lord's Prayer and as a form of supplication takes precedence above all others.

तत्सवितुर्वरेण्यं मर्गो देवस्य धीमहि ।  
 धियो यो नः प्रचोदयात् ॥ १० ॥  
 देवस्य सवितुर्वर्यं वाजसन्तः पुरंधरा ।  
 मगस्य रातिमीपदे ॥ ११ ॥  
 देवं नरः सवितारं विप्रा यज्ञैः सुवृत्तिभिः ।  
 नमस्यन्ति धियोपिताः ॥ १२ ॥

Of Savitar, that we may obtain the desired-for glory  
 of the gods,

May he inspire our prayer!

Of Savitar, may we seek good of the gods, with  
 exhaltation

We approach thee with prayers for the grace of thy  
 glory,

May men, the god Savitar with excellent praise worship,  
 Come and pay reverence with devotional thought.

1. Matt. viii. 27

2. Lanman, p. 74

the winds and the tempest are also stilled. Recorded to these aspects of the God Baitar are the words of the text in which the disciples, having called upon the Lord to save them, find they perish, saw Jesus arise and rebuke the winds and the sea and they were still, and marvelled saying, "What manner of man is this, that even the winds and the sea obey him!"

To Baitar is addressed a prayer which is considered an equal with the Lord's Prayer and as a form of supplication takes precedence above all others.

ॐ नमो भगवते वासुदेवाय ।  
 श्री गुरुभ्यो नमः ।  
 ॐ नमो भगवते वासुदेवाय ।  
 ॐ नमो भगवते वासुदेवाय ।  
 ॐ नमो भगवते वासुदेवाय ।  
 ॐ नमो भगवते वासुदेवाय ।

Of Baitar, that we may obtain the desired-for glory of the gods.

May he inspire our prayer!  
 Of Baitar, may we seek good of the gods, with  
 exaltation  
 We approach thee with prayers for the grace of thy  
 glory,  
 May men, the God Baitar with excellent praise worship,  
 Come and pay reverence with devotional thought.



The gods of the Veda, Agni, Savitar, Indra, Varuna and others, so the mortals affirm, taught them the need of prayer, especially prayer for the deliverance from evil, hatred, oppression and temptation. So Jesus taught us to say when we pray: " Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory forever. Amen. "<sup>1</sup>

Varuna, the all wise creator, the supporter of heaven and earth, clothed in robes of glory, judge of right and wrong, Varuna, the omniscient ruler of all, who sees all things and from whom nothing is hidden, who assembles with the men in council, from whom no one escapes, though he flee to the uttermost parts of the earth, who knows your innermost thoughts who even numbers the winking of each mortal's eye, is paralleled in several texts in both the Old and New Testaments. In Matthew xviii. 20, we find, " For where two or three are gathered together in my name, there I am in the midst of them." This passage expresses the same thought as that of Varuna's presence in council. The ever-watching eye of King Varuna reminds one of the All-seeing eye of God who knoweth the sparrow's fall,<sup>1</sup> and who numbers even the very hairs of your

1. Matt.vi.9-13

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Varuna, the all-wise creator, the supporter of heaven  
and earth, clothed in robes of glory, Judge of right and wrong,  
Varuna, the omniscient ruler of all, who sees all things and  
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reminiscent of the All-seeing eye of God who knoweth the  
sparrow's fall, and who numbereth even the very hairs of your



<sup>1</sup>  
head.

David, too praises God for his all- seeing providence just as the ancients praised the god, Varuna. Varuna's eye saw your flight into the deepest sea or on the highest mountain. Everywhere was felt the monarch's majestic power and David speaks of God's power as follows, " Whither shall I fly from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; Even there shall thy hand lead me and thy right hand shall hold me. "<sup>2</sup>

Paul, too exhorts the ancient Hebrews to list to the power of God's word and acclaim his power and majesty, and his omniscience, in the passages found in Hebrews iv., verses 12 and 13. " For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight but all are naked and opened unto the eyes of him with whom we have to do."<sup>3</sup>

Again, Paul preaching in Athens, proclaimeth to them the living God to them unknown, saying, " For as I passed by and beheld your devotion, I found an altar with this inscription, ' To the Unknown God.' Whom therefore ye ignorantly worship, him I declare unto you. "<sup>4</sup> An explanation then follows giving

1.Luke xii. 29

2.Psalm cxxxix. 7-10

3.Hebrews iv. 12-13

4.Acts xvii. 23



head.

David, too, praises God for his all-seeing providence just as the angels praised the God, Verum, Verum's eye saw your flight into the deepest sea or on the highest mountain. Everywhere was felt the monarch's majestic power and David speaks of God's power as follows, "Whither shall I fly from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; Even thence shall thy hand lead me and thy right hand shall hold me."

Paul, too, exhorts the ancient Hebrews to list to the power of God's word and accolade his power and majesty, and his omnipotence, in the passages found in Hebrews iv, verses 12 and 13. "For the word of God is quick and powerful, and sharper than any two-edged sword, dividing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight but all are naked and opened unto the eyes of him with whom we have to do."

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the facts of Creation and all that God had done, and that the Lord is the ruler of the heavens and the earth, and that he is calling men and women to repentance for that He is coming to judge this world in righteousness. Many believed and worshipped.

Mandala X, Hymn 121, also bears the inscription to "The Unknown God ", and I am giving it here in its entirety.

#### TO THE UNKNOWN GOD

In the beginning there arose the Golden Child (Hiranyagarbha); as soon as born, he alone was the Lord of all that is. He established the earth and this heaven:- Who is the God to whom we shall offer sacrifice?

2.He who gives breath, he who gives strength, whose command all the bright gods revere, whose shadow is immortality, whose shadow is death:- Who is the God to whom we shall offer sacrifice?

3.He who through his might became the sole king of the breathing and twinkling world, who governs all this, man and beast:- Who is the God to whom we shall offer sacrifice?

4.He through whose might, these snowy mountains are, and the sea, they say, with the distant river (the Rasa), he of whom these regions are indeed the two arms - Who is the God to whom we shall offer sacrifice?

5.He through whom the awful heaven and the earth were made fast, he through whom the ether was established and the

the facts of Creation and all that God had done, and that the Lord is the ruler of the heavens and the earth, and that he is calling men and women to repentance for that He is coming to judge this world in righteousness. Many believed and were baptized.

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4. He through whose might, these snowy mountain-towers, and the sea, they say, with the distant river (the Ganga), he of whose these regions are indeed the two arms - Who is the God to whom we shall offer sacrifice?

5. He through whom the swirl heaven and the earth were made fast, he through whom the ether was established and the



firmament: he who measures the air in the sky:- Who is this God to whom we shall sacrifice?

6. He to whom heaven and earth, standing firm by his will look up, trembling in their mind; he over whom the risen sun shines forth:- Who is the God to whom we shall offer sacrifice?

7. When the great waters went everywhere, holding the germ (Hiranya-garbha) and generating light, then there arose from them the (sole ) breath of the gods:- Who is the God to whom we shall offer sacrifice?

8. He who by his might looked even over the waters which held power (the germ) and generated the sacrifice (light), he alone who is God above all gods:- Who is the God to whom we shall offer sacrifice?

9. May he not hurt us, he who is the begetter of the earth, or he, the righteous, who begat the heaven; He who also begat the bright and mighty waters:- Who is the God to whom we shall offer sacrifice?

10. Pragapati, no other then, than thou embraceth all these created things. May that be our which we desire when sacrificing to thee; May we be lords of wealth!

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## II.

### 3. b. The Vedic and Christian doctrines of future life.

The nature and guilt of sin was considered by the ancient Aryans, a very grave matter. Sin is a consequence of human frailties as well as a result of wickedness on the part of man, but in either case it is not the less a sin and is punishable, and forgiveness is sought for sins of omission as well as commission. In many of the prayers of the Rig-Veda are confessions of sins and prayers for pardon. Sin is a burden and voices are lifted in prayer for forgiveness and for freedom from the bonds, from the heavy cords which bind the sinner, and the escape from sin could only be obtained by help from a divine being. Varuna visits sickness and death upon those who sinned and gave glory and freedom to those who repented and followed his commands. How clearly this coincides with Paul's teachings expressed in Romans vi. 23, "For the wages of sin is death but the gift of God is eternal life."

These ancient people sensed that men die only in consequence of disobedience to God's divine law and that eternal life is a reward for obeying and following explicitly the divine commands. Paul states also in Romans viii. 6, "For to be carnally minded is death; but to be spiritually minded is life and peace." And again, in the thirteenth verse, "For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall

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live."

In James i. 15, is the confirmation of Paul's statement, for he says, " And sin when it is finished bringeth forth death."

The poet Vasistha, who had grievously sinned, felt that through confession, he would experience forgiveness and a cleansing at the hands of Varuna. John teaches us that " If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. "<sup>1</sup>

Immortality, the life of the soul after death, is also connected with the belief in Varuna. These ancients firmly believed as did Job that a good God would certainly reward a just man who had suffered on earth, and who had emerged triumphant over his sins and all evil. They believed that the soul of a good pious man, who had been cleansed from all sin and unrighteousness and who had originally descended from above could not remain in the grave. He would ultimately reach a place of life anew, which had been found for him by the righteous who had gone before.

Yama, who represents the first man had gone to realms unknown and prepared a dwelling for all those coming after him. Rig-Veda X 14 gives a vivid description of this idea. The home prepared for earthly mortals was therefore, in the realms of glory, in that great beyond, a place of unfading light and where eternal waters spring. All sorrows and desires are forever banished, and here are no tears, nor sounds of weeping.

144v.

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In this blessed home, only joy, happiness, contentment, and peace are allowed to enter. The earthly being strives, therefore to live up to the commands of Varuna, to live a life of sinlessness, and with the faith of a little child look forward to the promise of once more being united with his loved ones in the abode of light and become, as with them, a divine spirit, dwelling eternally with the gods. To these souls, reverence is given as to the gods and the immortals- devas- " fathers " look down upon those left behind and aid them, bestowing upon them, blessings and prosperity, saving them from harm and guiding them so that they too, will enjoy heavenly bliss. On the other hand, the wicked, evil-doer, the ungodly, liars, and those consumed by lust are deprived forever from companionship with the saints and their souls are cast into the pit of everlasting darkness.

Taught in my youth, to believe implicitly in the several points discussed in the above paragraphs, I was forcibly struck by the close similarity of the belief of the ancient Aryan to the Christian doctrine of life after death, the heavenly mansions prepared for the soul and the everlasting punishment meted out to those who broke any one of God's commandments. Jesus has promised eternal life, everlasting happiness and joy, if we follow Him who declared " I am the light of the world." As Yama went on ahead and prepared an abode for the soul, so Jesus, comforting His disciples said, " Let not your heart be troubled: ye believe in God, believe also in Me. In my

in this pleasant home, only joy, happiness, contentment, and  
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Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."<sup>1</sup>

In Revelation, we read the description of the heavenly kingdom, the temple of the Almighty God, " where there will be no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it and the Lamb is the light there of."<sup>2</sup> "And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away."<sup>3</sup> From this eternal, glorious abode, the transgressor is forever barred and so we read, " and there shall in no wise enter into it, anything that defileth, neither whatsoever worketh abomination or maketh a lie;."<sup>4</sup>

To attain this golden city and the acceptance of its existence with the simplicity of the faith of a little child has its counterpart in the gospel of Luke xviii. 17 -

" Verily, I say unto you, ' Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.' "

I like to think that the reverence given to the ' devas ' the souls of the Fathers is representative of the veneration and respect shown to the saints and the guardian angels in whom so many today place their trust and from whom they expect protection and spiritual guidance. When Jesus was about

Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

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To attain this golden city and the acceptance of its entrance with the singleness of the faith of a little child has its counterpart in the Gospel of Luke xviii. 17 - "Verily, I say unto you, 'Whoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein.'"

I like to think that the reward given to the "devoted" souls of the faithful is representative of the perfection and respect shown to the saint and the Christian angels in whom so many today place their trust and from whom they expect protection and spiritual guidance. When Jesus was



about to depart from this earth, in His farewell talk to His disciples, He bade them not to worry for He would send them another Comforter, that He might abide with them forever.

When He was come, He was to testify of Him,<sup>1</sup> and reprove the world of sin.<sup>2</sup> The Comforter, the Holy Spirit of God,

according to Christian belief was present at the Creation of the world,<sup>3</sup> later became clearly revealed as a Person in the

God-head,<sup>4</sup> was a Lord and giver of life, first of natural life,<sup>5</sup> then of spiritual life,<sup>6</sup> and was finally ascribed

equal honor with the Father and the Son.<sup>7</sup> In the acceptance of the gift of the Holy Spirit, I was taught to believe that

I was wholly cleansed from sin, and that as a reward for

believing the promise of this gift, I should receive life

everlasting in the heavenly kingdom. My earthly life would

also be changed and if, I had the firm conviction and the faith

of the disciples, I, too, would be granted power to do even

greater things than they. *perhaps, a defender against*

In the Veda, the god Soma is the personification of a sap pressed from a fibrous plant, native to India. The Aryan people, whose religion was based wholly on the wonderful phenomena of nature, no sooner realized that the acceptance of the soma juice, banished all pain, putting to flight all want and suffering, inspired the people to bigger things and made them recipients of supernatural power to such an extent that it made them feel immortal, so that finally, they endowed it with immortality. Even the gods were strenthened

1. John xiv. 16

2. John xv. 26

3. Genâsis 1.2

4. isa. xxxv. 13

6. John iii. 5

5. Job xxvi. 13 and Psa.

civ. 30

7. Matt. xxviii. 19

about to depart from this earth, in His farewell talk to His disciples. He bade them not to worry for He would send them another Comforter, that He might abide with them forever. When He was gone, He was so testily of Him, and reprove the world of sin. The Comforter, the Holy Spirit of God, according to Christian belief was present at the Creation of the world, later became clearly revealed as a Person in the God-head, was a Lord and giver of life, first of natural life, then of spiritual life, and was finally associated equal honor with the Father and the Son. In the acceptance of the gift of the Holy Spirit, I was taught to believe that I was wholly cleansed from sin, and that as a reward for believing the promise of this gift, I should receive life everlasting in the heavenly kingdom. My earthly life would also be changed and if, I had the firm conviction and the tal- of the disciples, I, too, would be granted power to do even greater things than they.

In the Veda, the god Indra is the personification of a ray pressed from a taurus plant, native to India. The Arya people, whose religion was based wholly on the wonderful phenomena of nature, no sooner realized that the acceptance of the same juice, bestowed all pain, leading to flight all want and suffering, inspired the people to darker things and made them recipients of supernatural power to such an extent that it made them feel immortal, so that finally, they endowed it with immortality. Even the gods were strengthened



and were able to perform miracles when imbued by its power. The god Soma was then venerated and given like powers with the other gods. It appears to me that the gift of Soma parallels the gift of the Holy Spirit. "The spirit of Soma like the Holy Spirit was present at Creation. "Thou Soma, hast generated all these herbs, the waters and the kine; thou hast spread out the spacious firmament; thou hast scattered darkness with light. "<sup>1</sup> Soma was elevated to the god-head when with Agni he causeth the sun to shine and fixed the constellations in the heavens:--"You, O Agni and Soma have acquired one luminary (sun) for the benefit of many. You have sustained the constellations in the sky."<sup>2</sup> To Soma were ascribed like powers with Varuna, Agni, and Indra; like Varuna, he measures the earth's expanses, props up the heavens and the earth, is full of wisdom and understanding, discerning even man's most hidden thoughts; like Indra, he is invincible in battle, a giver of rain and wealth, a purifier, a defender against enemies, a remover of disease, healing the lame, the blind and the halt; and like Agni of old and the Holy Spirit of the Hebrew Scriptures is a protector and preserver against sin, gave natural life upon the earth, and a spiritual life to all who believed in him. Soma was asked, as even we petition the Holy Spirit, to dwell in their hearts. As we Christians pray for the living bread which is to grant us immortality, and as we partake of his blood, with the promise of life everlasting, so the Aryans believed that Soma through constant intercession

1. Wilson, Rig-Veda, p.235

2. Wilson, Rig-Veda, p.241



and were able to perform miracles when touched by his power. The god Ganes was then venerated and given like powers with the other gods. It appears to me that the gift of Ganes paralyse the gift of the Holy Spirit. The spirit of Ganes like the Holy Spirit was present at Creation. "Thou Ganes, hast generated all these herbs, the waters and the wind; thou hast spread out the spacious firmament; thou hast scattered darkness with light." Ganes was elevated to the god-head when with Agni he caused the sun to shine and fixed the constellations in the heavens:--"Thou, O Agni and Ganes have acquired one luminary (sun) for the benefit of many. You have established the constellations in the sky." To Ganes were ascribed like powers with Varuna, Agni, and Indra; like Varuna, he measures the earth's expanse, crops up the heavens and the earth, is full of wisdom and understanding, discerning even man's most hidden thoughts; like Indra, he is invincible in battle, a river of rain and wealth, a purifier, a defender against enemies, a remover of disease, healing the lame, the blind and the halt; and like Agni of old and the Holy Spirit of the Hebrew Scriptures is a protector and preserver against sin, gave natural life upon the earth, and a spiritual life to all who believed in him. Ganes was asked, as even we petition the Holy Spirit, to dwell in their hearts. As we Christians pray for the living bread which is to feed us eternally, and as we partake of his blood, with the promise of life everlasting, so Agni Varuna believed that Ganes through constant intercession



would provide them with viands for their immortality.

A prayer to Soma, " Be thou diligent in thy supply of food to us, " <sup>1</sup> is much like our cry to the Father, " Give us this day,our daily bread." <sup>2</sup> Kaegi translates a prayer to Soma - Rig-Veda VIII 48 - 8:9 as follows:

" King Soma, be thou gracious, make us prosper;  
We are thy people only; know this surely.  
Now rage and cunning lift their heads, O Soma;  
Give us not over to our foe's desires. "

" Thou Soma, guardian of our bodies, madest  
Thy dwelling in each member, lord of heroes  
Though we transgress thy firm decree so often  
Be merciful to us and kind and gracious. " <sup>3</sup>

The power of the Soma made possible the healing of the sick, the lame and the blind, and the power of the Holy Spirit gave to Paul and Barnabas the supernatural strength to cause the cripple to walk, and the blind to see, so that the Jews of that time, called Paul, Mercurius, and Barnabas, Jupiter <sup>4</sup> designating to them the power of the gods. The Soma, too, caused man to feel an exhilaration, and an intoxication that gave to each partaker, inspiration and supernatural power and so the descent of the Holy Spirit, filled the disciples with such joy and glory that they spoke in divers tongues, proclaiming the wonderful works of God and exhibited such

1.Wilson, Rig-Veda, p. 234

2.Matt. vi. 11

3.Kaegi, Rig-Veda, p. 73

4.Acts, xiv. 12

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strangeness of manner that the people marveled and mocked saying  
 " These men are full of new wine. " <sup>1</sup>

Like the Holy Spirit, then, the Soma was to dwell in the  
 hearts of the Aryan people, forgive their transgression, heal  
 their infirmities, lengthen the lives of the devout, and after  
 death, transport them to the land of the blessed, where they  
 were to dwell in joy and happiness with him, eternally.

In a simple, natural religion, based on faith and intuition,  
 yet, more than that, it looked upon us as duty, and that duty  
 was not to be gained by profit, but a duty, nevertheless, to respect  
 the laws. In the pursuit of this goal, I have tried to show  
 that the ancient Aryan people had as well as we Christians, a  
 religion, pure in thought and in idea, and that their religion  
 was a law which arose in the beginning from the impression  
 made by the gods of India, by the order and wisdom of nature.  
 That to these simple people, the various names of gods were  
 just given to enable them to grasp and comprehend by some  
 natural and visible sign, the wonderful forces of nature and to  
 explain their idea of the Great Beyond, and the presence of God  
 upon their lives and felt in nature, though they were not able  
 to understand the true meaning of Him, who was invisible and  
 incomprehensible. To us the Vedas are alive with the law and  
 order of the natural world, and like Job and the Psalmist of  
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I

" These men are full of new wine. "

Like the Holy Spirit, when the Son was to dwell in the

heart of the Virgin people, forgive their transgression, heal

their infirmities, strengthen the lives of the devoted, and other

deeds, transform them to the land of the blessed, where they

were to dwell in joy and happiness with him, eternally.



## III.

## CONCLUSION

My humble yet sincere attempt to span the ages, to live with those who have given to us life and bequeathed to us the foundation of charm found in the expression of primitive thought and faith, and of culture and Christian faith and ideals found in a simple, natural religion, leaves me with an inheritance, yea, more than that, it imposes upon me a duty, one that may not cause many to profit, but a duty, nevertheless, to myself—the truth. In the pursuit of this goal, I have tried to show that the ancient Aryan people had as well as we Christians, a religion, pure in thought and in idea, and that their religion was a trust which arose in the beginning from the impression made on the man of India, by the order and wisdom of nature. That to these simple people, the various names of gods were just given to enable them to grasp and comprehend by some outward and visible sign, the wonderful forces of nature and to explain their idea of the Great Beyond, and the presence of One whom they knew and felt in nature, though they were not able to understand the true essence of Him, who was invisible and incomprehensible. To me the Vedas are alive with the law and order of the natural world, and like Job and the Psalmist, of old, quickened by the presence of One, who is omnipresent and omniscient, and that the ancient Aryan belief in these two aspects of Him, established the growth of the germ of religious

# III.

## CONCLUSION

My humble yet sincere attempt to open the eyes, to live with those who have given to us life and begged to us the foundation of a new found in the expression of primitive thought and faith, and of culture and Christian faith and ideas found in a simple, natural religion, leaves me with an impression, yes, more than that, it imposes upon me a duty, one that may not cause many to profit, but a duty, nevertheless, to myself and truth. In the pursuit of this goal, I have tried to show that the ancient Aryan people had as well as we Christians, a religion, pure in thought and in idea, and that their religion was a trust which arose in the beginning from the impression made upon the man of India, by the order and wisdom of nature. That to these simple people, the various names of gods were just given to enable them to grasp and comprehend by some outward and visible sign, the wonderful forces of nature and to explain their idea of the Great Beyond, and the presence of One whom they knew and felt in nature, though they were not able to understand the true essence of Him, who was invisible and incomprehensible. To me the Vedas are alive with the law and order of the natural world, and like Job and the Psalmist, of old, enlightened by the presence of God, who is omnipresent and omniscient, and that the ancient Aryan belief in these two aspects of Him, established the growth of the form of religion



morality which kept the people from committing, as it were, before the eyes of their gods what they were ashamed to do before the eyes of men.

They strove, even as it were, to live a sinless life in order to gain immortality and I do not think that even in the Christian religion, the idea of the wages of sin being death is stressed as firmly and felt as gravely as among these ancients. The words, ideas, yea, even the ideals are similar in a good many instances, and I like to think and feel with St. Augustine, " The same thing which is now called Christian Religion, existed among the Ancients. They have begun to call Christian, the true religion which existed before. "

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